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by

V. Rev. Francis J. Connell, C.SS.R.

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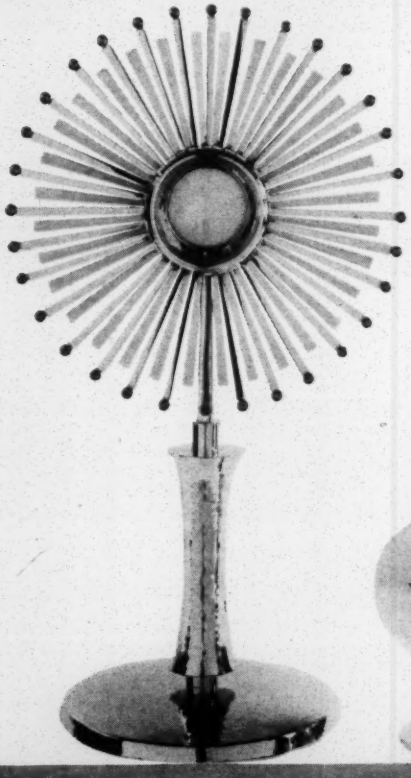

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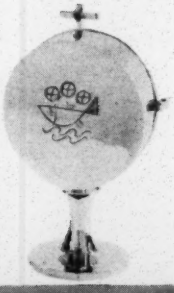

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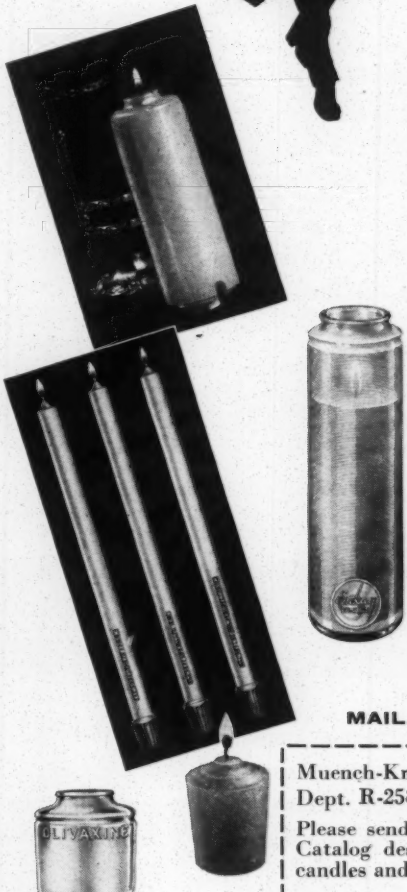

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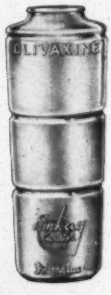

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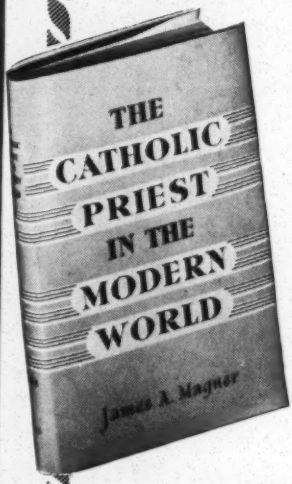

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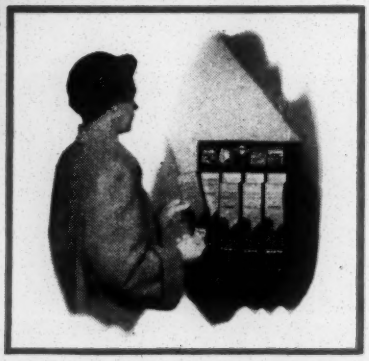

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SOME CANONICAL ASPECTS OF THE PASTORAL YEAR

We are all keenly aware that an extremely important unit of legislation has been promulgated by the Holy See which affects us in a most vital area; namely, in the instruction, training and formation which we are obliged to impart to our aspirants and professed, so that they may be fully developed priests in the States of Perfection, competent in the spiritual life, versed in the sciences and skills particular to the priesthood, and adequately trained to meet the demands laid upon clerical religious by the modern apostolate. The new legislation governs the formation program of the religious cleric from the germination of the seed of vocation (apostolic school period) to its full flowering and fructification (final probation). Although based upon previous law—and therefore being a repetition to some extent of what is already found in practice—the *Sedes Sapientiae* and the *General Statutes* do not represent simply a codification of old directives, but present the *studied regulation of the whole religious, priestly and apostolic formation,* preserving the good and useful of the past, not hesitating, however, to add and to reform in view of the needs of the present.

This article deals with the canonical aspects of the Pastoral Year, that portion of the legislation which has attracted the most attention, and which, unfortunately, has had the effect in some cases of panicking Provincials acutely conscious of man-power shortages. Certainly a more penetrating grasp of the purpose of the Pastoral Year is desirable and cannot fail to be helpful and reassuring. Yet we can never understand the role which it is intended to play until we comprehend the whole program of which it is a portion. We must begin, then, by outlining the canonical significance of the whole body of the new legislation of which the Pastoral Year is but a part, and perhaps not even the most important part.

However much the new enactments may have caught some by surprise, in point of fact this reform of training has its roots in the past, and derives its inspiration from that originator of so many advances and healthful reforms in the Church, St. Pius X. In a Declaration of the Sacred Congregation of Religious of

September 7, 1909, we read that His Holiness mandated the Sacred Congregation to prepare an instruction on the composition and manner of clerical religious studies, guided in measure by a survey of current practices. This program, after being worked over by the Sacred Congregation, was, with the Holy Father's subsequent approbration, to become law. The project did not eventuate until our own day. By the decree, "Quo efficacius" of January 24, 1944, the Sacred Congregation of Religious established and constituted a commission to examine all the matters and questions which pertained in any way to the religious and clerical formation and to the education in letters, science, and ministry given to the aspirants, novices, and young members of the religious orders and congregations strictly so-called, as well as of the societies of the common life without public vows.

The deliberations of this commission aided by technical experts according to their specialty resulted in the production of four drafts of instructions that gradually evolved into the form of ordinances or statutes. Each of these drafts was an improvement and a descendant of its predecessor, successively incorporating the results of survey, further research, and mature deliberation. The information derived from the questions sent out to the Superiors General in the circular letter "Quantum conferat" of June 10, 1944, was extremely helpful, not to mention the fruits of the research involved in collecting the pertinent documents issued by ecclesiastical authority down through the ages, dealing with religious and clerical formation. Volume I of the *Enchiridion de statibus perfectionis*[1] published in 1949 is a witness to the care and diligence employed in sifting out the apposite pronouncements of the past relative to the considerable task of the commission. The third and fourth drafts represented a departure from the form of an Instruction patterned after the model outlined in the motu proprio "Cum iuris canonici" of Benedict XV. Instead, these later drafts were in the format of codified laws. They presented the subject matter in such a way that it might be readily promulgated. Meanwhile, toward the end of 1950 the General Congress of the States of Perfection was held at Rome. Section II of the Congress devoted itself totally to the matter of reshaping and adjusting the

[1] S. Congregation of Religious, *Enchiridion de statibus perfectionis.* (Rome: Officium Libri Catholici, 1949).

training and formation of religious students to the needs and circumstances of the age. Much valuable discussion and information contributed to the better orientation of the project under way.

A small, special Commission, private so to speak, labored assiduously from 1951 to rework and reorganize all the material thus far produced according to new, well-discussed principles. The new principles were these: that an Apostolic Constitution should emerge out of what had been done, and that to it should be added General Statutes to which in the course of time other documents and instructions should be added as necessity demanded. The precise function of the elite Commission was (1) to prepare the draft of an Apostolic Constitution along the lines of the *Provida Mater Ecclesia* and the *Sponsa Christi* which would treat the historical and doctrinal development of the religious state—concept, fundamental ideas, development, historical circumstances—with outlines of the law which should govern it, and (2) to compile complementary legislation which would evolve, interpret, direct and apply the general principles of the Constitution itself, and which would state in the form of ordinances or statutes, phrased in exact and concise language, what is to be done and observed.

The Apostolic Constitution, *Sedes Sapientiae,* and the *General Statutes* developed from the steps above described. The far-sighted wisdom of the Holy Father and the careful labors of the Sacred Congregation of Religious have produced a deeply significant legislative program that is likely to have tremendous results in the restoration of the world to Christ.

For our own better comprehension of this new orientation of the religious clergy, it is evident that the program was not concocted overnight, that it raises our vision above the limited achievements of sporadic, short-term results, and gives us a religious apostle much better equipped to "restore all things in Christ." A grave mistake would be committed by any of us who would take this program lightly, and our error would be an egregious disservice to "Mother Church to whom, after God, we owe everything."[2]

In the Apostolic Constitution, His Holiness carefully explains the richness of the vocation to the priesthood in the religious state. One of the first causes of undervaluing the religious clerical state,

[2] Pope Pius XII. *Mystici corporis. NCWC* translation, p. 4.

as distinct from the clerical secular calling, is a wrong idea of its place in the Church. This is mainly a theoretical error, but it entails practical consequences. It has been said that the hierarchy which was instituted by Christ is that of pope, bishop, and diocesan priest. The religious state is not of divine origin; it is only an ecclesiastical institution. The religious clergy springs from and is secondary to the diocesan clergy; religious priests do not quite fit into the normal hierarchical order. For all practical purposes, they are outside the hierarchy—witness their exemption in so many points from the residential bishop. This theoretical view inclines one to undervalue the religious clerical state. If the religious clergy are irregular in status, should not an aspirant to the priesthood prefer to abide by the normal hierarchical position of the secular or diocesan clergy in realizing his aspirations? As can be easily seen, this error in theory can have and does have repercussions in the matter of recruitment. Priesthood in the religious state is definitely second rate, a sort of catch-all for those who would not have the opportunity to enter the ranks of the diocesans. The less privileged can become priests in the religious state.

This error is given a sharp corrective in paragraph 5 of the Apostolic Constitution by His Holiness: "The Church in our own day is served by a large number of ministers who devote themselves *simultaneously* to the acquisition of perfection by the observance of the evangelical counsels and to the performance of sacerdotal duties. This multitude of men constitutes the religious clergy, which exists *side by side* with what is known as the secular or diocesan clergy. *Both* of these thrive and flourish in brotherly emulation and in the enjoyment of mutual fruitful assistance under the *one and same authority* of the Roman Pontiff, *without prejudice to the powers of the episcopate.*"[3] And in this Pope Pius XII is only reaffirming in other words what he stated in his allocution of December 8, 1950:

> He greatly errs in his grasp of the fundamentals on which Christ established His Church who thinks that the particular form of the secular clergy, as secular, was established and sanctioned by Christ, while the particular form of the religious clergy, although good in

[3] Pope Pius XII and the S. Congregation of Religious, *The Apostolic Constitution "Sedes Sapientiae" and the General Statutes,* Official Translation (Washington: S. Congregation of Religious—Catholic University of America Press, 1957). Italics are my own.

itself, and to be considered as approved, yet distinct from the other, is secondary and auxiliary to it. Wherefore, keeping before our eyes the order established by Christ, neither particular form of the two groups of clergy enjoys its status by divine right since the same divine right neither places one before the other nor slights one or the other.[4]

Therefore, in the *General Statutes* paragraph 2 of Article 10 states: "The clerical training, because of the *intrinsic unity* of the *universal priesthood,* is no different, as regards its end and object, from the training of the secular clergy and the whole tends to this, that the religious profession intimately and always coheres with the sacerdotal dignity and that while the priesthood elevates and enriches the religious profession, the latter nourishes and strengthens the former."[5]

It is patent that the religious clergy is not less within the hierarchy than the secular clergy. Both are the co-workers of the bishop, as is established for religious too by the Code of Canon Law (626-631; 454 § 5). Sometimes, particularly in the foreign missions, the entire clergy happens to be religious. As the Pope stated in the allocution referred to (December 8, 1950), this is *not* an abnormal state of affairs which should be terminated as soon as possible. Both by Canon Law and in virtue of the vow of obedience the religious clergy is subject to the Pope who has immediate ordinary jurisdiction in every diocese and over all the faithful. Moreover, even exempt religious depend upon the residential bishop to the extent determined by the Code. In consequence of this, the *General Statutes*[6] declare:

> The sacerdotal spirit finds expression notably in sentiments of veneration, affection, and fidelity entertained towards the *Sacred Hierarchy,* and chiefly toward its Head, the Roman Pontiff, to whom the members of the States of Perfection are subject under a special title (Can. 499 § 1) because of that total renunciation of which they make profession . . .[7]

Important conclusions flow from the unity of the complex, individual juridical condition of the religious cleric who at one and the same time and by equal title belongs to the canonical state

[4] *Acta Apostolicae Sedis.* XLIII (1951), 28.
[5] Italics are my own.
[6] Art. 40, § 2. 2°.
[7] Italics are my own.

of perfection and to the one clerical state established by divine law in the Church. The *General Statutes* deduce from this juridical status salient points written into the various articles. The houses of formation, on a par with the diocesan seminaries, are of a public, and not private, character (Article 41). Consequent upon this public status, Title IV deals with the legal requirements for the constitution and the organization of these centers of training, v.g., "An authentic copy of the decree of erection, conversion, transfer, or suppression of the centers must be sent *ex officio* to the Sacred Congregation of Religious". . . (Article 22, § 3). They are subject to the vigilance of the Holy See (Articles 18, 19). In addition, the juridical condition of the religious clerical vocation leads to precise regulation regarding the object and meaning of the formation of the religious priest and the regulation of his studies (many articles). It has repercussions in the program of recruitment, v.g., Article 32, § 4 . . ."Furthermore, what has been laid down concerning the fostering of vocations for the clerical state in general (Can. 971, 1353) must, from the very nature of the matter, be applied to the clerical state in the States of Perfection."

Having tried to throw into outline the complex juridical status of the religious clerical vocation, as indicated by the new enactments, it is fitting now to raise some other questions regarding the canonical aspects of the legislation. What is its binding force. Briefly, it is the equivalent of the common law, the Codex Iuris Canonici, in the areas that it covers. The new legislation is the source directly governing the whole training program for the clerical religious, reorganizing *ex integro* the old norms, adapting them, completing them, adding to them, and representing, so to speak, a fresh start toward better defined goals. We might call it a *midget Code* precisely for the training of candidates for the priesthood in the States of Perfection. Its scope is ample because it applies to Orders, Congregations, Societies of the Common Life, clerical Secular Institutes, and also to the *clerical* members of Institutes which are lay Institutes by nature. It does not apply to lay Institutes themselves, *except* through those norms which in a more general way, regard religious and apostolic training. It is, therefore, the one, authentic, public, legal, and universal source ruling the formation program of clerics in the States of Perfection. Each article has the value of true law; the titles and other rubrics,

just as in the Code of Canon Law, are not law but serve as aids for accurate interpretation. More precise interpretation is reserved to the Sacred Congregation of Religious which acts in the name and place of the Roman Pontiff, with vicarious power, however. Particularly serious matters of special moment require the intervention of the Roman Pontiff; the judge of these matters is solely the Sacred Congregation.

As to the means of enforcement, Article 18, § 1, indicates how intent the Sacred Congregation is, "The Sacred Congregation of Religious, after conferring, when occasion shall arise, with the other Sacred Offices whose competence might be involved under other aspects, shall have the duty *ex officio* to enforce with every care the execution of the General Statutes and of other legislation pertaining to training, even by employing canonical means if the matter calls for it, so promoting with vigilant care and indefatigably the faithful observance of them all, that the copious fruits which it is right to expect from them may be obtained."

The ordinary means for seeing to the execution of the *Statutes* are the following:

1) *Periodic reports* concerning the triple aspect of training, to be made according to the form prepared by the Sacred Congregation. These reports, it is said, will be triennial and, of course, different from the quinquennial reports prescribed by Canon 510 and the decree of July 9, 1947, which apply to the whole Institute. The new periodic report will in all probability resemble the relation required of diocesan seminaries according to the decree of February 2, 1924.[8]

2) *Inspections,* insofar as they may appear necessary or opportune. It is likely that when this is implemented, "Inspectors" will be appointed to visit either an entire Institute, or the various Institutes of a determined region.

3) Moreover, each Institute is to have its own *Program of Training,* especially of studies, which will be adapted to the precise needs and circumstances of the Congregation, and which is to be submitted to the Holy See as soon as possible. The matter of this *Program of Training* is really intended to go beyond the outlines and directives of the General Statutes into definite particulars

[8] *Acta Apostolicae Sedis,* XVII (1924), 547.

regarding the training, formation, and education of the students from the religious, sacerdotal, and apostolic viewpoints. It would seem insufficient merely to collect whatever the Constitutions, Statutes and particular ordinances of a religious family had to say on these matters and present the result as the *Program of Training.* What is required is the application of this new legislation to a given Institute with its own individual spirit, purposes, traits, and circumstances, and the compilation of a particular program *as a result* of this encounter. As examples of some matters that might find their place in the *Program of Training,* we might mention the Pastoral Year, the health and psychological program, the process of special preparation for perpetual profession, the precise manner in which training for the apostolic aspects of the religious clerical vocation is to be imparted.

4) There is also enjoined upon the Institute the establishment of *a special office* or *commission (secretariate)* in the General Administration, and desirably also on the lower governing levels, to supervise the whole training program. Its role would be advisory and its influence would be felt only through the functioning of the Superiors strictly so called.

So much, then, for the enforcement and implementation of the new enactments.

As a final consideration in this brief treatment of the canonical aspects of the *General Statutes* as a whole, it might be asked—when do they or have they taken effect? The *General Statutes* were approved and promulgated by the Apostolic Constitution *Sedes Sapientiae* of May 31, 1956, although they did not actually appear until July 7, 1956. However, the whole unit of legislation is considered as being promulgated at the same time. The *Statutes* may be looked upon as the practical application of the Constitution, forming a generic unity with it inasmuch as the individual articles manifest the will of the Supreme Legislator as expressed in the Constitution. They are in effect now, and have been, according to the nature of the particular articles, either from the 31st of August, 1956, or from the beginning of October, 1956. The norms governing the centers of training, and the various courses and curricula, apply from this latter date.

Article IV, however, of the executorial decree, which appears at the beginning of the *General Statutes,* provides for exceptions if

major difficulties should prevent the immediate enforcement of the legislation. Certain matters require more accurate preparation, and their proper implementation or fulfillment may impose unavoidable delay. In such instances, the Superiors General are held to enforce the legislation as soon as they possibly can. The expectation of the Sacred Congregation, it is said, is that under any circumstances within the space of three years not only will the provisions of the *General Statutes* be carried out fully, but that the ordinances and particular statutes of the individual Institutes will also be worked out and codified.

Now we are in a better position to discuss the Pastoral Year intelligently. Amongst all the innovations of the formation program, certainly it is the pastoral *tirocinium* that has caused the most surprise and encounters the greatest difficulty in being reduced to practice. Actually, the content of *practicum,* as we would call it in educational terminology, is not extensively specified. To treat this innovation systematically, we shall treat of the nature of the pastoral year, how the more general statutes apply to it, the subject matter of it, and dispensation from it.

I. *Nature*

The pastoral *tirocinium* is the last stage of an obligatory nature in the training of the religious cleric. It is that part of the curriculum "by which all are immediately prepared for the ordinary ministries of the priesthood" (Article 11, § 2, 4°). Amongst the *ordinary* centers of training, the *"Houses or Colleges* equipped for *pastoral* or *ministerial* training . . ." must be reckoned (Article 21, § 1, 4°). The most adequate statement of the nature of the *tirocinium* is to be found in Article 48, § 1: "In order to profit rightly from the pastoral training, the students, immediately upon finishing their theological studies, must spend a year *at least* in a special apprenticeship (art. 11, § 2, 4°; 21, § 1, 4°; 42, § 3, 3°). During this period, while they practice more carefully the priestly virtues and exercise some priestly ministry, they will strive, under capable teachers, to extend and to complete their theoretical and practical knowledge of pastoral theology in accordance with the Apostolic provisions and instructions." To explain some of the phrases cited in above article, "immediately upon finishing their theological studies," does not, of course, preclude a vacation period intervening between the termination of the ordinary theological course and the

pastoral *tirocinium*. "Year" is to be reckoned as a scholastic year of nine full months (Article 42, § 1). "Special apprenticeship" implies a special training center—one different from the scholasticate, at least formally so. If the "tirocinists" live in the residence of the scholasticate, they must have their own regimen, since theirs is a transitional stage between scholastic life and ministerial life. The apprenticeship is also special in the sense that the interests, studies, and occupations are different in kind.

II. *The Pastoral Apprenticeship and the General Norms of the* Statutes

Whatever is stated about a "center of training" in general applies to the pastoral center. The apprenticeship period must have its own Calendar just as the other houses of study (Article 42, § 2, 1°). The same holds with regard to the obligation of having a Spiritual Prefect and Prefect of Studies. There would be no apparent objection, however, to the same individuals serving in that capacity who already occupy these posts in the scholasticate, if the "tirocinists" resided there. The number of class days must be at least one hundred, the rest of the time being devoted to a moderate practice of the works of the ministry, such as teaching catechism, preaching, administering the sacraments. What is said about the required competency of professors in the houses of formation applies to the pastoral training center, too, quite naturally.

III. *Content*

The subject matter of the Pastoral Year is pastoral theology, both *study* and *practice*. Today this field is extremely vast; for example, we hear of pastoral medicine, pastoral psychiatry, pastoral liturgy, pastoral sociology, to mention only a few variations of what could be termed practical pastoral theology. Other courses which have a genuine utility for the ministry can be taught also. As Article 12, 2° says, "Courses or curricula of a *technical* or *pedagogical* nature . . . according to their extent, may be taken either along with the pastoral curriculum or apart from it." The Apostolic Constitution brings this point out quite emphatically:

> Furthermore, another aim must be striven for in this pastoral training, namely, that the students, with due regard to their grade and progress, be instructed in all those disciplines which may prove useful for

the complete formation of the "good soldier of Jesus Christ," and his equipment with the proper apostolic arms. Besides the philosophical and theological studies, which, as We have said, should also be properly geared to pastoral work, it is most necessary that future shepherds of the Lord's flock should learn psychology, pedagogy, education, catechetics, social science, pastoral theology and similar subjects from experienced teachers and according to the norms laid down by this Apostolic See. The students' knowledge should be in keeping with the modern progress made in these fields and render the students fit and ready for the numerous needs of the apostolate in our day.[9]

IV. *The Ministerial Practice*

There is no question here of some specialty, as for example, confining the *practicum* to classroom teaching. What is intended is the normal ministry of any priest engaged in the apostolate. Quite naturally, therefore, the residence for the pastoral apprenticeship should be cited where this ministry is possible and which offers wide and varied scope. This residence can be the Scholasticate itself, as we save said, but the "tirocinists" must form a group apart from the scholastics. Their professors can be those of the scholasticate, provided these teachers are qualified for this special routine. The essential would be that the "tirocinists" receive particular attention, that they be oriented toward the problems and works of the apostolate in a well-defined and obvious manner, and at the same time be developed in the religious and priestly aspects of their vocation.

V. *Dispensation*

Article 48 § 2 states that only those priests who pursue higher ecclesiastical studies may be dispensed by the Major Superiors (e.g., the Provincial) from the pastoral apprenticeship, but—and this is a burden laid upon the conscience of the Superiors—the training is to be supplied for in some other way. And, indeed, how incongruous it would be for the specialist in the ecclesiastical sciences, committed to the formation of students not only religiously and clerically, but also *pastorally,* to be less apt than his confreres for the ordinary duties of the sacred ministry.

There is, of course, much more to be said both on the *General Statutes* as a whole and on the Pastoral Year, but the above sketch

[9] *Sedes Sapientiae,* par. 38.

should suggest to us the serious earnestness and the solid planning which the Sacred Congregation of the Religious has brought to the monumental legislation which it is our duty to carry out for the greater glory of God and the more efficient salvation of souls.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for February, 1908, is a brief notice of the recent *Motu proprio* of Pope Pius X, entitled *Praestantia scripturae sacrae,* concerning the authority of the Biblical Commission. On this subject the anonymous author of the article asserts: "Authority need not be infallible to legitimately command the assent of the mind to the unconditional acceptance of a proposition. We accept the authority of the Commission because the Pope as chief teacher and supreme disciplinarian of the Church commands it, for we know that his command is authorized by his commission from Christ as the head of a Church established to teach." . . . Writing on "A Forgotten Theologian," Fr. T. Slater, S.J., gives an interesting account of Richard Hall, an English priest and scholar, who published a work on moral theology at Douay in 1598. Fr. Slater argues by quotations from this work that Hall was a probabilist. . . . A lengthy article entitled "The New Marriage Legislation" appears from the pen of Fr. John T. McNicholas, O.P. It is a detailed and scholarly explanation of the marriage law "Ne temere" that was to go into effect on April 19, 1908. . . . Fr. C. A. Campbell, of Halifax, N. S., writes on "The Authority and Authorship of Scripture." His main theme is that the human writers of the inspired books are authors in the true sense of the word. . . . Fr. R. F. O'Connor, of Cork, Ireland, continues his series of articles on "De Rancé and the Trappist Reform." . . . Fr. Kerze, of Cleveland, Ohio, writes on "A Catechetical Movement." He shows himself familiar with current European catechisms, and recommends the incorporation of some of their ideas into the catechisms in our country. . . . In the Studies and Conferences we read that a series of lectures on medico-ethical problems had been conducted in Brooklyn, in the fall of 1907, which were attended by many priests and doctors. . . . This issue also contains a review of the second volume of the Catholic Encyclopedia.

F.J.C.

SPUTNIK AND THE BENEDICITE

Since the Sputnik, things have changed. The ground feels slippery underfoot. New thoughts race through men's heads. The man in the street now talks casually of a trip to the moon. Last year he looked forward to a Sunday ride from South Ferry to Staten Island.

NATURE AND THE *BENEDICITE*

The delegates at the Lund 1952 meeting of The World Council of Churches asked what "the view of nature implicit in the canticle *Benedicite* would mean to modern "men equipped with the skill to effect . . . colossal transformations of natural forces." Does this mean that today the majestic diapason of the *Benedicite* has been silenced by the Sputnik Zemli's one-tone beep? On the contrary, precisely because of the Sputniks and what they symbolize, we should sing our *Benedicite* with a new reverence in our voices.

The story of the three young Jews, Sidrach, Misach and Abdenago, is known to all. Because they refused to adore his gigantic statue, Nabuchodonosor had them thrown into a raging furnace. An angel coming down to them stirred up a breeze, summer soft, dew cool. And the three youths "cried out upon all things the Lord had made to bless him, and praise him, and extol his name for ever" (*Dan.* 3:57, Knox translation throughout). There follows a litany of creatures beginning with the Lord's angels and ending with "spirits and souls of all faithful men, and dedicated and humble hearts."

"The view of nature implicit in the *Benedicite*" is that all things, angels, men and the whole universe, have been made by God and should therefore praise Him, their Creator. Material creation gives God its fullest praise only when filtered, so to say, through the mind of man.

MODERN MAN AND NATURE

Today's scientists have achieved much. However, in considering "the colossal transformations of natural forces" by the modern scientist, one should note that these natural forces have been created by God and exist already prepared in nature before man begins to delve into and manipulate them for his own purposes.

Man did not put these forces into nature nor can he remove them. The laws governing the universe and the tiniest part of it are imbedded in nature and man can not undo them.

In all his scientific achievements man simply moves material things from one place to another, relating them anew and changing their surface appearance. The engineer or scientist conceives an ideal in his mind and a picture in his imagination of skyscraper, mighty dam, IBM machine, rocket and multi-megaton bomb. Then he skilfully moves material things about until he has the external representation of his ideal and imaginative picture. He does not thereby really create, but merely refashions the handiwork of God who alone has created nature and its forces. Should not, then, our modern man, as did the three Jewish youths, cry out upon his scientific productions, including the Sputniks I and II, to praise God who alone made them possible?

Before the awesome forces of nature, the truly great scientist will feel humble. For he knows that, although he can easily make the head of a tack, he can not possibly make that of a wasp.

SPUTNIK AND GOD

Some 2000 years ago Lucretius said of Epicurus that, in thought, "he went forth far beyond the flaming walls of the world" *(extra flammantia moenia mundi)*. In our Sputnik age this seems possible in very reality. In the past it was not uncommon to read of men jumping to their death from tall buildings. Today man appears about to leap from the very edge of our world to further, so he says, his scientific life. But even at the ends of the universe, the abode of that most distant star the light of which has not yet reached us, that *étoile suprême* of which Sully Prudhomme wrote, even there God rules.

The modern world rightly rejects the reactionary and, although it may not read him, subscribes to Burns' saying, "Nae man can tether time or tide." Nevertheless, despite all our scientific progress, may not one look back longingly to more simple days and yearn for a vanished child-like state of mind? Surely it is not reactionary to sympathize with J. B. Dalgairns writing a hundred years ago:

> I do not regret painted windows or pointed arches, but I do mourn over the old devotion. I regret the old blue Heaven, and the time when

men pointed upwards, and thought it was a firmament, a solid thing, nay, the very sapphire pavement of God's blessed throne, where Jesus was waiting for us with Mary and the angels. Is it gone for ever, then, the spontaneous outgoing of the soul to God, so much a part of self that it was unreasoning and unconscious? I hope not, provided, with all our education, we are loving, faithful, and devout.[1]

Modern man may still look heavenward when he prays. The Sputnik's orbit does not bar God from our world nor the human soul from soaring up towards God. Man can indeed and, perhaps, should make his beach-ball size moons. But, on stripping bare nature's secrets that have made the Sputniks possible, let the scientist, with Daniel, cry out in reverent wonder:

Blessed be the Lord's name from the beginning to the end of time; his are the wisdom and the power; change and chance of our mortal life he rules, crowns one man and discrowns another. Wisdom of the wise, skill of the skilful, what are they but his gift? The hidden depths he can lay bare, read the secrets of the dark; does not light dwell with him? God of our fathers, I give thee thanks and praise for thus enabling thus enlightening me; for prayer answered, doubt resolved, and the king's thoughts revealed" (*Dan.* 2:20-23).

SPUTNIK AND THE FUTURE

The Sputniks strike fear into hearts, and understandably so. But should not a reverential fear of God enter into his soul when the modern scientist contemplates the incomprehensible vastness and number of the heavenly bodies. Praise of the only self-sufficient Scientist should be on the lips of all men. And, above all, we of today should foster a deep and unshakable confidence in God's providence. His are the steeds of the world and He holds fast the reins with mighty hands.

On the natural level, military chess undoubtedly is important: matching multi-megaton bomb for bomb, ICBM for ICBM. But, as President Eisenhower said in his November 7 talk to the nation a mighty leap into space is not as important as a gigantic leap towards peace. The 1956 annual statement of the Bishops of the U. S. was more explicit:

[1] Dalgairns, *The Holy Communion,* (1861), p. 349.

"If you wish peace," said the pagan axiom "prepare for war." Christianity has revised that saying: "If you wish for peace, prepare for peace." Though the hour is late indeed, it is not yet too late. There is the Divinity which governs the destinies of this world, and the supreme folly is to leave God out of our reckoning (cf. *The Catholic Mind,* Mar.-Apr., 1957, p. 187 f.).

Congratulations are indeed in order for the scientists who produced the first Sputniks. But greater praise and glory is due God who gave the scientist his mind and established the natural laws and forces which the scientist manipulates. If Sputnik is caught up into the *Benedicite* with all that the canticle implies, then the world may hope with assurance that God will deliver it from war and "the foul domination of godless foes, of a tyrant that has no equal on earth" (*Dan.* 3:32).

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THE DEVELOPMENT OF MARIOLOGY

I.

The construction of a theological tract is necessarily a task requiring a more or less lengthy period of time. It is never accomplished in a decade or two, and in certain instances we find particular tracts assuming their first recognizable form long after Christianity had passed its thousand-year mark. The Mariological tract comes to mind quite naturally in this regard, but the same thing is true of other sections of our present arrangement of dogma.

The data of revelation was given to the infant Church in what we now term a "scriptural" form. What we read in the pages of the New Testament is a reflection of the style and form in which the preaching of the Church was conducted in the first century. It was only in these graphic expressions we find in the Epistles and Gospels that the first Christians heard the message of Christ; this was the style of public preaching as well. There was not, so to speak, another "catechism form" or "dogmatic form" which St. Paul might adopt in order to give a systematic presentation of the content of the Catholic faith, nor did he have a carefully worked out set of lectures on Christian truth, such as we might use for an inquiry forum.

St. Paul does, of course, tell the Corinthians that he formerly spoke to them "as to little ones in Christ."[1] He fed them with milk rather than with solid food since they were not ready for more, but he was not referring to something like the Baltimore Catechism or even the Apostles Creed when he spoke of this doctrinal "milk." He was speaking, rather, of the general "themes" of the Christian revelation which he thought could be comprehended by those who were not as yet well grounded in their faith. He would not overwhelm them with the more speculative applications of these truths that we find in his later letters. In every instance, however, the form and style of his expression was necessarily "scriptural," whether he was proposing elementary themes or more profound ones.

The Apostles aimed at giving a direct account of their own experience with Christ and the truths which He Himself had

[1] *I Cor.*, 3:1.

preached. In order to convey their message they turned naturally to the terminology of Christ and to the scriptural usage of the Old Testament. When Paul, for example, wished to go beyond that, and put into words some of his own God-given insights into the content of Christian truth, he was forced to coin words of his own, but they were modifications of other scriptural phrases for the most part.[2]

It is for this reason that there is a difference between the so-called "scriptural" and the "theological" mode of expression. Theology, insofar as it is a science in the proper sense of the word, involved a gradual process of development before it could be organized in orderly fashion. It began to assume shape almost immediately, however, for it was necessary from the start to apply human reason to the original data of revelation, to analyze its content, to determine more precisely the meaning of the terms in which it was set forth. In doing this, there was a necessary reflection and a resulting "self-consciousness" in regard to revealed truth. The human mind had to sort out the various truths found in the scriptural phraseology, and arrange them in some ordered fashion. As a result of this labor, certain technical terms were born, and through the singling out of various individual elements, it was realized that there was a closer relationship between some of the truths which had been ferreted out. In this fashion, the theological "tract" of later years was gradually coming to light.

Because of this gradual development of terminology, the theologian must ever be on his guard when studying the New Testament or writings of the patristic age. It would be so easy but so wrong to read into the words of Scripture or the Fathers the distinctions of a later age. The New Testament certainly speaks, for example, of that supernatural reality which we now call "sanctifying grace," but we would only confuse matters were we to understand the word "grace" in this sense each time it appears. We can determine its proper meaning only from the particular context. In some instances the word indicates simply the "help" of God, in an all-embracing manner; or the charismatic gifts; or divine gifts in general, and so forth. It is only by placing ourselves, as well as we can, in that mental state proper to the scriptural Church or to

[2] Cf. Fernand Prat, S.J., *The Theology of Saint Paul* (Westminster, Md., The Newman Bookshop, 1927), II, 18 sq.

the time of a patristic writer, that we can come to the fundamental meaning of these particular expressions.

There were many causes contributing to this process of analysis. There was first of all the natural desire of the human mind to probe, to analyze, to seek out the hidden concent of more palpable truths. There was a need, also, to meet the attacks of those who would interpret the Scriptures in new and contradictory fashion. We find evidence of this tendency even in the New Testament itself. Paul gives clear evidence of attempting to probe the depths of Christian revelation; much of what he wrote was also aimed at those who would "wish to pervert the gospel of Christ."[3] St. John's Gospel also shows a far more conscious concern for the divinity of Christ; it was especially to emphasize this truth that he wrote his account: ". . . that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name."[4] The synoptic Gospels also speak of Christ as the Son of God, but they do so more as a part of the entire treatment of Christ's message and His mission. John, on the other hand, chooses a limited number of episodes from the life of Christ, each of which is intended to emphasize and clarify the metaphysical statement of this truth in the Prologue.

The formation of technical terms, proper to the science of theology, was not to be the task of the apostolic Church but of the Church in succeeding ages. The passage, however, from the so-called "scriptural" terminology to a more dogmatic style was a necessary prelude to any orderly discussion of revealed truth. Until a sufficient number of terms were agreed upon by those taking part, any further development would be bogged down by a question of terminology. There have been recurring movements within the history of the Church to abandon such dogmatic phrases, and return to the pure and simple form of the Scriptures. This was at the start one of the chief cries of the sixteenth-century Reformers, reacting against a decadent Scholasticism which had given way to Nominalism. But the Reformers themselves, and their successors, were forced to resort to non-biblical phrases when they wished to explain their positions clearly. For their efforts, *they* in turn have come to be criticized by the modern Protestant for having aban-

[3] *Gal.*, 1 : 7.
[4] *John*, 20 : 31.

doned the simplicity of Scripture and adopting a "Protestant Scholasticism" in its stead.[5]

A study of early patristic literature will show fewer examples of "speculation" and a more rigid adherence to biblical terminology than we discover in the writings of the later Fathers. It was not simply the troubled days of persecution which brought this about, much less was it an indication of any lack of concern for the science of theology. But without the tools of the trade—a sufficient number of technical terms—theology was not going to make great strides. The safest defense of the revealed truth was to stay rather close to the terms found in Scripture; this was the course followed by the Apostolic Fathers.

With the advent of a more speculative approach, there was an increased danger of confusion so that the need for precise terms became increasingly apparent. The Christian Apologists and the Fathers of the third century were forced to discuss the data of revelation in less scriptural and more philosophical terminology. It was at this age that theology began to grow as a proper science. The change was due to the desire of some of these writers to relate this new faith with their past philosophical positions, but also to the necessity of meeting the objections and errors raised by pagan philosophers. We find that in their defense of revealed truth, these early Christian writers preserved its essential integrity, but the undeveloped nature of their terminology shows forth in their occasional failure to express their thought in proper philosophical terms. As a result, we find in the writings which have come down

[5] Cf. John Dillenberger and Claude Welch, *Protestant Christianity* (New York: Scribner's Sons, 1954), p. 97: "The dynamic religious thinking of Luther and Calvin was arrested by a concern whether or not particular formulations were true to Luther or Calvin. Frequently, this concern led to statements which differed greatly from the spirit of Luther and Calvin. This tendency was accentuated by the necessity of making statements in the midst of controversies. . . . Religious truth and propositions about religious problems were identified in such a way that the latter became the criteria for the former. Men were asked to assent to statements of truth. . . . Whereas Roman Catholicism insisted that the church was the interpreter of the Bible, orthodox theology now tended to be the custodian of biblical truth. Theology came before the Bible, as the key to its interpretation, rather than after it, as its explication. The spirit of this approach is reflected in the second term which is frequently applied to the movement as a whole, 'Protestant scholasticism.'"

to us a number of less exact expressions, or phrases which could logically lead to serious errors. It is necessary, therefore, to distinguish between the substance of their doctrine and its sometimes imperfect expression.[6] Tertullian and Origen are particularly good examples of both the progress made and of the difficulties encountered by the science of theology in the third century.

From this first attempt at theological speculation, brought about by the twin desire of relating biblical terminology to philosophic systems and of meeting the errors of heretics, theology came to probe the inner meaning of revealed truth and gradually acquired, in so doing, a number of phrases which were accepted and understood in the same sense by all orthodox theologians. They were the result of long and hard-fought battles, frequently terminating in a solemn definition which embodied these words, thus bestowing a certain classic meaning upon them. "Person," "nature," "consubstantial," "processions," "predestination," and a host of other terms were added to this list throughout the successive ages. By the time the first of the Scholastics emerged in the eleventh century, theology was ready for an additional task, that of sorting out related doctrines into particular "tracts."

Prior to this age, theologians had treated of particular topics, but usually in a rather undetermined form. The *Fons scientiae* of St. John Damascene, often called the first dogmatic work in systematic form, gave some hint as to the method to be followed, but the medieval synthesis reached its culmination in the thirteenth century. In this work, the Scholastics put special emphasis upon the manner of teaching Christian truth; they desired to set forth an ordered presentation of that faith. In doing this they also added some new technical terms, the product of their own disputes and the need they experienced of working out proper distinctions and clarifications. They leaned heavily upon the established terminology of the past, however. The medieval *Summae* were the end product of past developments; they do not represent any sudden "break" with scriptural simplicity. They presented the same and identical doctrine found in Scripture, but they did so in other terms—terms sanctioned, however, by the growth and development of the theological science. There was eventually a decay of Scholasticism in

[6] Cf. Charles Boyer, S.J., *Synopsis praelectionum de SS. Trinitate* (Romae: Universitas Gregoriana, 1949), p. 39.

later centuries in which one could detect a break with the reality of scriptural truth in one sense. Through the influence of Nominalism, the varied "technical terms" were accepted almost as the ultimate reality, and they were joined together in systems of logical deduction which just as often led away from the truth as towards it, and which tended to confuse rather than clarify the data of revelation. It was this Nominalism which ultimately sowed the doctrinal seeds of the Reformation, and this legalistic approach to theology which destroyed Scholasticism.[7] A theological IBM machine is not the answer to doctrinal progress.

The dogmatic truths which began to emerge first of all with greater clarity were those associated with the doctrines debated in the early Church—the Trinitarian and the Christological truths. From Nicea to Chalcedon, the Church was forced to treat these problems above all, just as in the fifth century she was necessarily concerned in a special manner with the problems of grace and the sin of Adam. As a glance at Denzinger will indicate, when these same questions were treated in succeeding generations, it was very often a case of simply repeating or of clarifying the conclusions of these early debates. Naturally we do find occasional statements on Scripture and Tradition during the first five or six centuries, or on the Roman Pontiff or one of the sacraments, but the lion's share is obviously devoted to the Trinitarian and Christological problems and the question of grace. The Church had to meet the needs of the time.[8]

In point of fact, the statements of the Church have almost always been determined by historical circumstance. The errors, the philo-

[7] Cf. A. Humbert, "Le problème des sources théologiques au XVI[e] siècle," *Revue des sciences philosophiques et théologiques* (1907) 1:91; also, Dillenberger-Welch, *op. cit.* p. 6.

[8] We might note in passing that, as Karl Rahner points out (*Schriften zur Theologie,* Köln: Benziger, 1954, I: 11), there is a certain arbitrariness in the selection of texts to be printed in Denzinger; Rahner is its latest editor: "Here, little by little, there is the threat of the *circulus vitiosus* of a Denzinger-theology. As 'objective' as Denzinger is in the things which have been gathered and selected, just as subjective is the gathering and the selection. It is obviously affected by the list of questions, theses of current classroom theology: what one *thereby* needs in the way of doctrinal assertions on the part of the Church is accordingly gathered and selected. Might there not also be found many other things in the sources of Denzinger (in the papal briefs, bulls, etc.) if only we considered them just as important as

sophical trends, the economic and political situations, and the spiritual needs of particular centuries bring forth particular concerns as well as condemnations and explanations. It is from this mass of dogmatic material that the theological tract will eventually be fashioned. The Church lives in the world as a part of it; this we can never forget. It is, perhaps, the dream of every speculative theologian to form a complete synthesis of Christian truth, but it is an ever elusive dream. A *Summa* is necessarily a product of the age in which it was written, and it will reflect the teaching of the Church at that time. Since, however, the Church will never cease to gain further insights into the data of revelation, there will always be newer problems in succeeding ages which would have to be incorporated into a *Summa* composed by later generations. The truth proposed in one century, of course, will not be denied in a later age. These further insights, however, cannot simply be added as an appendix to what was written formerly; they must be incorporated organically into the text of a later work since they are an intimate part of the entire question.[9]

There is obviously an inner logic and unity in all of the truths of Christian faith, and if we are faced with a particularly brilliant and logical theologian, his writings will set forth certain principles in which these later clarifications lie. This is the case with St. Thomas Aquinas, and it is for this reason that theologians speak of what he taught "implicitly" as regards questions for which there is no corresponding paragraph in the *Summa theologica*. A *Summa*

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one or another question for which Denzinger enters such pronouncements? Once Denzinger is there, however, with its selection (and its *Index systematicus*), the theologian gets the impression, almost instinctively, that Denzinger is a canonical norm for the questions to be treated in dogma; for other questions, we can bring forth no proof from Denzinger. The *circulus vitiosus* is complete."

Nevertheless, the editor will be guided by those historical problems of each age, and those things which attracted the greatest amount of attention and space in the documents of the Church will be accorded proportionate attention in Denzinger.

[9] This is frequently the shortcoming in many modern texts. How many older works, for example, simply added an appendix to a tract *De ecclesia*, summarizing the teaching of *Mystici Corporis?* What would seem to be in order would be a far more radical re-writing of the entire text in the light of these clarifications. Cf. Fenton, "Towards an Adequate Theological Treatise *De Ecclesia*," *AER*, CXXXV, 3 (Sept., 1956), 183-97.

of today, however—a dogmatic textbook, as we call it—must incorporate explicit paragraphs which treat of the questions debated more clearly in the last centuries. These will necessarily affect its whole appearance.

In this regard, we find also a closer relationship between so-called "speculative" and "positive" theology than is sometimes recognized in our current emphasis upon one or the other approach. Positive theology, no less than speculative, depends upon the application of human reason in evaluating the sources. There is always going to be a human element involved if historical research is to proceed any further than such more or less easily ascertained facts as the year in which a Council was held, or the wording of a particular decree. Positive theology, then, cannot really claim to be fully "objective," and look down upon the speculative mind for desiring to use that same gift of human reason in plumbing the depths of Christian truth.

Similarly, we might note that in doctrinal progress, what is at one age considered "speculative" theology becomes "positive" theology in another, simply because the Church has begun to speak officially on a matter which up until that time had been treated only by the speculative theologian. This is a necessary preliminary, and without it the positive theologian would be faced with a far more limited field in which to work. There are also instances where certain points raised by the speculative mind are never "admitted," if we may speak in this fashion, to the level of positive theology; the question of grace debated by the Molinists and the Thomists climaxed only in the decree of Paul V forbidding the placing of theological notes on one or the other opinion.

It is also important to note that the positive theologian today cannot limit his concern to the documents of the first five or seven centuries, and pass over those of the present time. The doctrinal continuity must be pursued up to the present. The work of the speculative theologian must also be emphasized today; the desire to probe the meaning of revelation is still with us, as well as the need of meeting the attacks of modern thinkers. It is futile to imply that speculation was licit only in the age of Augustine. Both of these approaches are in perennial demand, and both positive and speculative theologians must labor in the never-ending theological work of the Church.

It is, therefore, through the convergence of these varied forces that theology grows and develops, hand in hand with the development of dogma itself. The dream of the speculative theologian to form a perfect synthesis will be achieved only in heaven; the eternal verities are too profound to be grasped in all their ramifications within the confines of time. There will always be a noticeable progress, a greater clarification, but whether a tract emerges clearly in the twelfth century or the twentieth, the doctrine, in both instances, represents nothing more than the elucidation of that which was revealed to mankind before revelation was closed with the death of the last Apostle.

There is another characteristic about the formation of a theological tract that might be noted. In the beginning, we find that earlier theological writings contain a less clear separation of truths one from another. There is no "cutting-up," as it were. The various elements of revelation are considered in connection with one another. The Trinity, for example, and the Incarnation were first discussed as parts of one reality experienced through revelation. This experience, however, is determined by a revealed *truth*. It is not the purely subjective "experience" of the Modernist, proceeding from within the individual believer rather than from without. The teaching of the early preachers and of Scripture was presented as something true, independently of man's grasp of it, so that the starting point is outside man rather than within.

Contact with this revealed truth, this reality of the supernatural, eventually brought forth this conscious effort on the part of man, of which we have been speaking, an effort to categorize this original truth in more precise, human terminology. It will thus become a more explicit truth *for man,* but remains unaffected in its own objective truthfulness. Man simply gains in understanding as regards this objective truth. (Were one to look upon this question in the opposite light, he would necessarily be forced to adopt the position of nineteenth-century Liberalism, in which there is no clear line drawn between immutable truth and religious experience, so that truth itself becomes changeable and subject to the variations of human experience in succeeding ages.)

In the early Church, therefore, the Trinity and the Incarnation were treated more or less as parts of one reality experienced through revelation. Christ, the Son of God, opened up to mankind

the mystery of the Trinity; we approach it only through Him. The first denials of the divinity of Christ centered attention primarily upon the *Trinity;* Sabellianism and Arianism especially raised the question of *who* the Word was: God, creature, or something in between. The fourth century discussions began to turn more specifically to the problem of Christ's *humanity*. Both Arianism and Apollinarianism placed some limitations upon the humanity of Christ—Arius proposed the error more as a side issue, Apollinaris more directly.

In the fifth century, however, questions which pertained to Christology came to the foreground more explicitly, questions concerning that which was *assumed* by the Word, rather than the problem of *who* the Word is. The primary problem was then the duality of nature and the personal unity of Christ (the Monophysites and Nestorians especially.) These points led to a further clarification of the manner in which these two natures were united in one person—a question which was to concern the Second Council of Constantinople in the following century.

From all of these discussions, a number of Trinitarian terms emerged which became a part of systematic theology. "Generation" and the notion of "relation" received a new importance, especially in the defense put forth by St. Athanasius and the Cappadocians. St. Augustine was important in bringing out the psychological analogy in which the doctrine of the Trinity would be expressed, building upon the Scriptural notion of the eternal "Word."

A similar series of events can be detected in the discussions about grace in the fifth and sixth centuries. When Pelagius and the monks at Marseilles proposed their particular opinions on this matter, Christianity developed a number of other technical terms in offsetting their errors. Certain points contained in revelation became clearer in the process, and the seed was planted, as it were, for particular theses in the tract to be written one day concerning grace: the supernatural quality of grace; the absolute need of man for the grace of Christ; the incapacity of the human will to initiate the work of salvation and justification.

In this fashion, the individual tracts all began to take shape, some developing at an earlier date than others, much depending upon the historical demands laid upon the teaching authority of the Church. What at first had been treated in connection with other

doctrines was now gradually set aside and discussed independently. The various points which related to one separate revealed truth (grace, the Trinity, Christ, the sacraments) were finally gathered together and set down in a more orderly fashion. This came about often for the purpose of teaching, with one important effect. The approach for teaching purposes was often just the *opposite* of that which had been followed in clarifying these various truths. We must distinguish, therefore, between the process of clarification *(ordo inventionis)* and the manner of presentation *(ordo doctrinae.)*[10] The one is an historical process, the other a pedagogical approach.

As a result of this, our doctrinal presentations will often begin with material that is the most abstract part of the tract, but which furnishes a foundation for the other truths. In the process of doctrinal clarification, men's minds were naturally attracted first of all by the more obvious things in revelation, such as the missions of the divine Persons (a question usually treated at the end of our tract *De Trinitate.*) Scripture speaks most clearly of the coming of the Son and of the Holy Spirit; in the manner of presentation in later centuries, however, these external missions of the Trinity were looked upon as something which would more logically *follow* a discussion on the nature of the Trinity, rather than *precede* it. Hence the inversion of order. The same is true of other theological tracts.

In thus forming theological tracts, there is the danger alluded to above, of looking upon the work of one era as representing the final answer to all the questions associated with one particular set of truths.[11] There is another danger involved in this, namely the "cutting-up" of the content of revealed truth which was at first something simple and apparently more united. This is, however, a necessary result of human attempts to probe the divine. When discussing the proper schema for a treatment of dogma, there will

[10] Cf. Bernard J. Lonergan, S.J., *Divinarum personarum conceptionem analogicam* (Romae: Universitas Gregoriana, 1957), p. 20 sq.

[11] This does not refer to basic methods of approach, as is only too obvious; nor should it be taken to indicate the abandonment of one philosophic basis (such as Scholasticism) for another. Any truth once firmly established can never be repudiated in the life of the Church. There is room, however, for the acceptance of further insights into the content of revelation, as well as for slightly revised manner of approach.

always be a division accompanied by an obvious over-lapping in the treatment of various related topics. These are the limitations under which the theologian must work, and the theologian need not fear that the division will obscure the view or that the over-lapping will confuse. The end result of such varied approaches to the same problem, or to closely related problems, will be to emphasize the global unity of the truth revealed by God. As Karl Rahner remarks: "Wherever (as certainly in dogma) a single and yet immensely diverse reality must be represented—a reality whose ultimate foundation is the endless immensity of God—an overlapping of the individual themes is unavoidable, and it is quite impossible to set forth a best and logically compelling schema."[12]

The historical approach is not the complete answer in itself; history must, in turn, be properly interpreted. It would, of course, be futile to attempt to discover in the third century an ordered treatment in technical language of the very problems treated today in a dogmatic textbook. (The doctrine of the Assumption, for example, raises no end of difficulty for those who would insist upon such an approach; it is not even mentioned in the writings we possess of the first centuries.) On the other hand, the Modernist, rejecting the supernatural and seeking a purely human explanation for the appearance in history of a "new" doctrine, will take the same historical data, and come to a completely different conclusion. For him, the first historical evidence of some particular truth represents the absolute beginning of that truth. He immediately searches out the individual human being whom he would judge responsible for this introduction, and he investigates the personal and social circumstances which brought about this "evolution" of truth. It is, for him, a purely natural process. If the Pauline epistles first speak most explicitly about the establishment of a Church, this would indicate that it was Paul's notion to establish a Church, not Christ's. The Assumption is not a dogmatic truth, flowing from other Marian truths; it is an historic fact. Lacking historical evidence in the first centuries, the Modernist would consider it nothing more than the figment of some over-developed religious emotion in later centuries.

The Catholic theologian, however, is obliged to walk a middle path in these questions. Accepting the obvious fact of a growth and development in doctrine, he must at the same time trace it to its

[12] Rahner, *op. cit.*, I, 27.

source in the deposit of that revelation which ended with the death of the last Apostle. He must demonstrate, in other words, that the same identical doctrine was taught in past centuries, although not necessarily in the same terminology. He must show, further, that insofar as there was a gradual development in the understanding of what was originally revealed and in the terminology by which these truths were expressed, this development was legitimate, and that the Church has not introduced any new point of doctrine not pertaining to this valid development. As the faith and preaching of the Church gained ever greater insights into revelation, that which was implicit became more explicit—not by any cold form of rationalization or syllogistic processes, but in the living reality of Christ's Church upon earth. There must, however, be no break with the past, no intrusion of something "new" into that which has been accepted from Christ and the Apostles.

We have examples of this gradual development and clarification in many of our present theological tracts, and it is because of this that some of the so-called classical objections to certain doctrines are raised. It is claimed that they are intrusions into the realm of revealed truth. The tract on the Church did not exist as such in the Middle Ages, to cite one example. Individual ecclesiastical questions were treated in conjunction with other doctrinal points. St. Thomas, for example, touches upon the question of papal infallibility when treating of the object of faith,[13] and of the infallibility of the Church when discussing those who possess faith.[14] He speaks of Christ as the Head of the Church when dealing with the Incarnation, referring to the Pope also as the head of the Church in relationship to Christ.[15] When discussing the power of dispensing from vows, he mentions more or less incidently that the Pope can dispense because the Supreme Pontiff bears the full authority of Christ in the Church.[16]

The same is true of other writers of the same period. Turrecremata composed the first systematic treatise on the Church in the fifteenth century, *Summa de ecclesia*.[17] The pre-Tridentine theo-

[13] IIa-IIae, q. 1, a. 10.
[14] IIa-IIae, q. 5, a. 3.
[15] IIIa, q. 8, a. 6.
[16] IIa-IIae, q. 88, a. 12, ad 3.
[17] Cf. Joachim Salaverri, S.J., *De ecclesia* (Madrid: *Sacrae theologiae summa,* Biblioteca de autores Cristianos, 1952) I, 502 (No. 18).

logians dealt more specifically with questions of ecclesiology, particularly in regard to the Supreme Pontiff, in writing against the Reformers;[18] the post-Tridentine theologians also gave more attention to these questions, but continued to discuss them in relationship to other tracts on faith or in the commentaries on the *Summa* of St. Thomas.[19] Melchior Cano and Robert Bellarmine added emphasis to the apologetic approach. From these beginnings we have developed the tract *De ecclesia* as we know it today.

A similar development can be noted in the tract *De sacramentis in genere*. This was the last of the sections of sacramental theology to be isolated for special treatment. In fashioning the tract, it could logically arise only *after* the individual sacraments had been given special treatment, even though it serves at present as the basis for the entire discussion of the sacraments. It is another instance of the inversion between the manner in which a doctrine is clarified and the manner in which it is later taught in systematic presentation (between the *"ordo inventionis"* and the *"ordo doctrinae."*)[20] Thus before the twelfth century we can scarcely locate any traces of a tract on sacramental theology itself.[21] The questions now discussed were treated in passing when talking of the individual sacraments, if they were treated even then.

Other tracts, such as *De Deo creante et elevante,* have been vastly modified in more recent centuries. We find a lengthy consideration of man as a creature in the *Summa* of St. Thomas, but a glance at the topics included in our present-day tract will show how much more material has been added, and how much more attention has been focused upon certain points, because of the rise of modern rationalism (the freedom of God in creating, the final cause of creation), of evolutionistic theories (origin of the human body), and the misconceptions concerning nature and grace resulting from Protestantism and Jansenism.

Thus from these general considerations, we can form some conclusions which will serve as a basis for our understanding of the Mariological tract. This same gradual development can be viewed

[18] E.g. John Fisher, Cajetan, John Driedo, Alfonso de Castro, etc.

[19] E.g. Suarez, Tanner, Billuart, Banez, etc.

[20] Cf. above, note 10.

[21] Cf. William A. Van Roo, S.J., *De sacramentis in genere* (Romae: Universitas Gregoriana, 1957) p. 1.

in the tract on the Blessed Virgin, even though its development has been considerably slower. As with the other tracts, it will undoubtedly develop even more. We could not be more deceived than we would be in thinking (as theologians of each century unfortunately tend to think) that we are living at the *end* of a theological process. Our present generation may very well be in the middle somewhere, and we will eventually take our places among the rest, while future generations go on to perfect the work we have accomplished. We may, however, rejoice in the fact that the task of singling out the truths concerning Mary and fashioning them into a particular theological tract has been allotted to our generation. By doing this, we may be able to contribute in no little way to the honor due to Mary, and, at the same time, to unfold perhaps a little further the full content of that "mystery which has been hidden for ages and generations, but now is clearly shown to his saints."[22]

(To be continued)

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[22] *Col.*, 1:26.

THE VOICE BETRAYS THE CHARACTER

Often well-meaning people fail to get along with others because the tone of the voice conveys a different meaning than was intended by the speaker. The doctor and also the priest trained in understanding personal characteristics are rarely so misled. The voice so mirrors the internal thoughts and emotions that quite unaware the speaker allows his voice to become an index of his character.

A doctor withholds his diagnosis until he has thoroughly examined his patient, but from the moment the patient enters his presence, the physician is noting signs and symptoms which the unsuspecting patient is revealing. Within the first quarter of an hour's interview the doctor or priest knows much about the speaker.

No single quality of voice can reveal the personality, but the whole group of voice characteristics considered together. Just as a disordered heart-beat may not be indicative of heart disturbance, but of an infection somewhere in the body, so a disorder of the voice can be a symptom of many types of mental or physical disease.

For example, the tremulo heard in a person's voice, either in a doctor's office or in the confessional, may be due to fright, or to timidity, or may be due to sickness or to old age. More generally it results from an emotion of anxiety, possibly of guilt. The tremulo coming from a guilt feeling may arise from a fear of discovery, of the penance to be paid, or may result from a shamed feeling and a desire to be absolved.

A voice heard over the telephone usually reveals the sex, the approximate age, the culture of the person and something of his mood. Most of us can identify the voices of persons prominent in the fields of broadcasting. Each of the voices, even if the speaker is unseen, reveals a certain personality which we know familiarly. Our friends do not need to tell their names when they call us on the telephone. Nor do they have to say whether they are feeling sick or well, depressed or happy.

Each voice has its characteristic pitch, resonance and quality. Occasionally a person speaks with a loud, high-pitched voice and is wrongly judged as a loud, perhaps coarse individual. The truth may be that a mother or some other relative at home is very deaf and this person has developed a habit of speaking in a loud, annoy-

ing tone of voice. Some persons speak with a pleasant voice until upset by some emotion, when the voice becomes high and unpleasant. A schoolteacher because of disciplinary problems in the classroom may habitually speak in a dictatorial voice and be considered a "bossy" person outside the school.

Usually the trained person recognizes the speaker for what he is by his manner of speaking. The whiner who "enjoys poor health" is unmistakable. The suave persuader who exudes a false goodwill and merriment in his voice fools only the very unsuspecting, gullible person.

The intensity of a voice reveals many disturbing factors. A strong feeling may be expressed about some topic because of a personal bias—an emotional reaction produced by some event in the past or anticipated in the future, a fear of some person or of an impending danger—these produce a characteristic tenseness of voice. The intensity of the voice can manifest any underlying psychologic state.

A loud voice expresses not only vitality, aggressiveness and a desire or need for activity, but also can manifest brutality and sensuality. These are easily distinguishable. The same words can mean many different things, according to the way they are spoken, and, may I add, according to who is saying them. Usually it is easy to tell whether they are said in sarcasm or in humor, in reprimand or in loving understanding. Hate is expressed in a hard, harsh voice; love by a soft, caressing voice.

The low tense voice can indicate a controlled rage, or a great sympathy and tenderness. When the voice is over-tensed by emotion it gives the speaker a sense of choking which is plainly evident to the hearer. A low, dragging voice denotes an excited, manic state.

On the other hand, a somewhat deafened person may speak in a low voice which he himself does not hear, but thinks you do. That type of voice too is easily distinguished because of its lack of clearness and muffled tone.

The voice is modified by overtones which give it richness. These overtones are constantly changing to express surprise, fright, satisfaction or disagreement. Thoughts and emotions thus affect the quality of the voice and often reveal what the speaker is trying to hide.

We have been speaking of normal qualities of the voice, modified by the emotions. Voices also reveal pathologic conditions. I do not need to describe the voice of the person with a harelip and cleft

palate. Even with excellent repair, the voice is disagreeably nasal unless the person is given special voice therapy.

There is a quality of voice less easy to diagnose, that is, hoarseness or harshness. Usually the layman regards this quality as a symptom of throat disorder. Only a physician can diagnose the underlying factor. However, hoarseness may also be a sign of a psychologic condition.

The breathlessness and wheeze accompanying the speech of the asthmatic person is familiar to all of us. But high emotion too can cause a wheeziness or a break in the voice. Usually the physician can distinguish between these two conditions. The priest at the confessional often can perceive an emotional factor behind this abnormal voice.

Hoarseness may be due to allergic conditions, to inflammation of the larynx or pharynx, to a common cold, or even to tuberculosis or cancer of the throat. Again, hoarseness may be a retained pattern of speaking, a carry-over from an earlier period when the throat really was diseased.

A hoarseness is particularly evident if the person for some reason feels sorry for himself or is seeking sympathy. It is like the little dog who, long after a leg injury is healed, begins to limp when he wants attention or affection.

A person with such a hoarseness often is spoken of as having "tears in his voice." When there is self-pity the membranes of the throat become swollen and symptoms of vasomotor disturbance arise which cause the voice to take on a tearful sound.

Frustration produces a quality of voice which the doctor or priest can easily detect. Hysteria also is evident in the voice. Some persons may lose their voices entirely and speak only in a whisper over a long period of time. This becomes a problem of the psychiatrist if no physical condition is found by the laryngologist.

An employment manager remarked one day that the voice of an applicant told him more than words about the person's vitality, his interests and his emotional stability. More than the general appearance, the voice of the applicant revealed his intelligence, education, disposition and his attitude toward life.

Manifestly, this would be unfair unless the interview was long enough to give the applicant time to overcome any nervousness and

fright. The voice of the interviewer likewise could affect the applicant, for a crisp, matter-of-fact, not too friendly voice can arouse fear, dislike and anticipation of failure in the one being interviewed and make him put his worse foot forward.

What, then, should the priest learn from the voice of the speaker, what underlying conditions can be suspected?

First of all, and briefly, there are physical conditions affecting voice. We mentioned harelip, cleft-palate speech. The unpleasantness of that voice is due to nasality. But behind that disorder of speech can lurk the emotions which come from an inferiority complex produced by the deformity. This feeling can give a habitual hurt or aggressive tone, expressing the fear of being undervalued as an individual and a hatred of his own deformity. Many of these persons are highly intelligent and have fine characters, but they are unhappy because of their handicap. Skilled plastic surgery, voice training and psychologic guidance only can bring emotional peace and stability.

The person with chronic asthma, chronic sinusitis, the partially deafened, or the chronically ill will clearly reveal these conditions in their voices, and they must have medical care. The emotional reactions of sick persons are exaggerated. They are physically and emotionally distressed and they need reassurances most of all, a renewal of faith and hope to carry them through each day.

Second, there are the mentally disturbed. Turn first to psychotic persons. Usually their erratic words, their abnormally low-pitched, or high-pitched voices, their inability to concentrate upon what they are saying or upon what is being said to them easily reveal their condition and stamp them as being mental cases. This is particularly true of the schizophrenic and the manic depressive, except when entering the manic state; the person may deceive the untrained hearer by the exuberance expressed in his voice. However, as he continues to talk, he betrays his mental disorder.

The paranoid can deceive you entirely. Often he is animated, is quite well educated, and may fool people by a certain brilliancy of mind. Usually he is a clever pathological liar; little that he says can be believed, his boasting is without foundation. He is suspicious of everyone, and confirmed in his high opinion of himself. He may speak with a pleasant, persuasive voice, but close beneath the surface is a revealing tension. He is easily aroused by contradiction and

rapidly loses emotional control. His voice rises to high pitch when aroused. Many of these persons are potential murderers.

The layman or the priest may suspect, but cannot diagnose the trouble in these persons. Only a psychiatrist can determine the meaning of the tension beneath that voice.

Not all mentally disturbed persons are psychotics; a large majority of them will be merely neurotic. These neurotic persons may be suffering from an old forgotten or repressed emotional reaction which is influencing their thinking and present reactions. Or they may be under the influence of a continued worry or of a present threat. Such persons may seek their pastor or doctor asking for advice or help and only partly reveal the inner disturbing factor. Or searching their conscience, they may unconsciously evade the real cause of their distress and blame everything else in their environment for their disturbing emotions.

Their voices plainly reveal this inner tension by the pitch, the tone and the rapidity of speaking, or, contrarily, by a faltering speech. No amount of probing, of admonishing, or of sympathetic encouragement by the unskilled layman can bring more than temporary relief from the disturbing factor gnawing underneath. These neurotic persons are just as ill and as much in need of medical help as those who are bodily ill. Very often, the mentally ill are also bodily ill, that is, they suffer from a psychosomatic illness.

The third class, and most numerous, is the so-called normal group. Normalcy cannot be defined exactly, but usually a person is considered normal if he reacts to his environment in the same way as a large majority of people. It is this class with which we are mainly concerned here, the persons whose voices reveal their personalities. How fair our judgment of them will be depends upon our training and experience.

Let us take for example the so-called "sissy" man. He has a feminine way of speaking with high pitched voice which may unfairly cause him to be classed as a homosexual. He may be married, have children and have a successful professional, clerical or industrial life. Yet he speaks with a nicety, with softened voice with much inflection. Usually he comes from a sheltered childhood, with an over-solicitous mother, or he may come from a family where he is the only son among a number of older daughters. He is a petted, soft person. Unless he has a strong mother complex, the

slightly effeminate man makes a considerate husband. He should not be misjudged by his voice nor scorned. Generally he finds his niche in life and fills it well.

The masculine voice in a woman can also be deceiving. Rarely is this woman homosexual. A woman may be overly self-reliant, unfeminine in that she supports rather than depends upon others. The weaker, dependent woman will be attracted to the stronger woman, and the so-called mannish woman will be flattered by the admiration of the weaker one. Both want the love of others just as anyone does, and the deep affection between two such women should not be misconstrued.

What are the qualities to be observed in the voice that reveal the characteristics and the inner feelings of the individual, and just what do they reveal? We have time to touch only briefly upon several of them.

(1) **Frustration,** or rebellion at the inability to achieve a desired goal, is easily noted in the voice. What the person failed to achieve may have been enhancement of his environment or of his person, a desire to be honored, a wish for outstanding achievement, or, perhaps, the frustration may have an entirely different motivation. He may be frustrated in his desire to escape from restraint or from imposed duties. Whatever the motive, the tenseness, the striving against restricting bonds, or the feeling of inadequacy in accomplishment, the unsatisfied hope mixed with hopelessness, all manifest themselves in the voice.

(2) **Resigned hopelessness** is a close relative of frustration, but lacks the spirit that drives the person on despite discouragements. The resigned person has a voice that expresses a weariness, a feeling of "what's the use." Such a voice may be heard in the tired housewife who works endlessly to clothe and feed her family and to maintain a comfortable home on an inadequate budget. Her voice expresses her weariness and her habit of asking for little and expecting even less. The voice of resigned patience is harder for children to bear than outright scolding.

(3) **Antagonism** in a voice can make the person very objectionable. It can arise from a feeling of inferiority, or can come from a continual battle against adverse circumstances. A woman in a certain alumnae group always spoke antagonistically against every proposal to spend money and against the price of every dinner meet-

ing. She was a well-paid school principal, and considered a "tightwad." What other members of the group did not know was that she was supporting her aged parents, her tuberculous brother and his wife and child. Her voice expressed not only her objection to spending money, but her resentment that she herself had none to spend.

This antagonism can be aroused in another way and differently expressed. An intelligent woman had come to this country when a girl and entered a nursing school. She spoke English that was grammatically correct, but with a decided accent, which made her the subject of teasing and mockery. She became an exceptionally fine nurse and eventually head of the clinic. Those who knew her well esteemed her highly. They know, however, that she was "negative minded." When anyone expressed an opinion her usually charming voice hardened and she tensely, almost insultingly, took the other side. Those who understood her learned to present a thought in a negative way, so that she would champion the positive if it were something worthwhile. The unconscious antagonism of this otherwise fine woman was due to her early fight for appreciation of herself and of her work.

(4) **Anxiety and fear** can hardly be concealed in the voice, however successful the speaker is in controlling his facial expression. The emotion may be expressed in an over-loudness or stridency of voice to pretend a lack of fear and a feeling of confidence, or it may cause a thinness of voice with some tremulo. Attempts to conceal the fear or to ignore it can cause an elaboration of facts that sound suspicious to the hearer. It is not a deliberate lying but a cover-up of the emotion. This voice is frequently heard on the witness-stand, when the witness fears he will reveal something about the one on trial or even about himself, that he does not wish to make known. The fear may arise, however, not from fright over what he may say, but from a feeling that he is about to be trapped. It is a fear of not being able to escape from a vague something that threatens his safety.

Since fear and anxiety are at the base of most neuroses and near-neuroses, the characteristic voice of fear is easily recognizable for what it is. What the underlying emotion is, is not easy to determine. Nor is it always necessary to uncover the reason for the fear in order to cure it. If the fearful person can be given a sustaining hope and faith in Divine help, the fear sometimes becomes of little account.

(5) **Deceit and lying** betray themselves to the trained, understanding ear. To those experienced in listening to the confessions of the guilty, the deceiving voice reveals a desire to hide disordered thinking. Lying and fantasy are not the same. The little child's fairy story of something that happened only in his daydreams is perfectly normal and should not bring punishment, only assurance that it is an interesting story he made up, a "pretend." Some grownups carry this fantasy into adulthood. They tell fantastic tales to their friends, to social workers, to their physicians. Call it wishful thinking if you will, though too often that term is used to explain half-lies. Fantasy in an adult is an escape into a dream-life that is impossible in the environment and circumstances of the dreamer. Whole incidents will be cooked up without a word of truth in them, and solemnly related. Since the voice, even with the person unseen, reveals much regarding the age, culture, background and circumstances of the subject, fantasies too are easy to understand and recognize. Unless this imagining becomes habitual and is sturdily defended as being true, it can hardly be called a neurosis. Yet if habitually cultivated, it can even become a psychosis, an escape from reality.

(6) **Nervousness,** so called, as expressed in the voice, can reveal any of a large number of disturbing emotions, including the few just enumerated and many more. Fear, already discussed, is the most important factor. However, the nervousness may come from a feeling of inadequacy, from a feeling of guilt, from shyness, from self-pity, or from no emotional factor, but rather from a physical cause, such as heightened blood-pressure, rapid heart-beat or any illness. The nervousness is not always expressed in a tremulo, but can be manifested by either a hesitant, slow speech, or by rapid breathy speech. A quiet reassuring manner can help the subject to overcome this nervousness.

It is helpful, then, to listen to the voice itself as well as to the spoken words. The voice can tell so much more than the words are intended to convey. Until one is long experienced in interpretation of the voice, one must be careful not to misconstrue the underlying factors influencing the voice. Many diseases have similar symptoms, differing only in a small way. It is the differential diagnosis that clears the way to proper therapy.

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ST. PIUS X AND CATHOLIC PERIODICAL LITERATURE

Here in the United States of America, the month of February is set apart as Catholic Press Month. During the course of this month we can expect to find on the pages of many Catholic magazines and papers various essays in praise of Catholic periodical literature as such. Most of this praise is sweepingly indiscriminate. While our people are being urged to read and to disseminate Catholic journals, they seem not to be sufficiently informed of the fact that there can be, there has been, and there is a wide divergence between the actual value of one Catholic periodical and that of another, or of the fact that there is a readily ascertainable objective standard by which the worth of any Catholic periodical can be determined.

During the course of his troubled and gloriously important pontificate, St. Pius X was forced to give particular attention to the merits of two different types of Catholic journals. The first of these types was that of the so-called journals "of penetration." The other was that of periodicals which were designated as "intransigent," as "integralist," or as "papal." Out-and-out Modernist papers did not enter into this question at all. Neither, of course, did any non-Catholic religious periodicals or any journals of purely secular provenance and orientation. Practically all of the papers with which the inquiry and the judgment of the saintly Pontiff were directly concerned were published in Italy.

What St. Pius X thought and said and did about these two classes of Catholic periodicals that were being published in Italy during his pontificate can be and should be most enlightening to the priests of our time and of our country. He and those he called upon to aid him in his task looked at the situation objectively. The merits and the faults of the individual journals and of individual articles were judged, not in the light of mere expediency, but in terms of fundamental Catholic principles.

Up until a very few years ago, very little was written about St. Pius X's dealings with these two classes of periodicals, since most of the documents pertinent to the case were not readily available. In 1952, however, the brilliant French writer, Fr. Raymond Dulac,

making use of material then rendered accessible for the first time, published his famed article, "Les devoirs du journaliste catholique selon le Bienheureux Pie X."[1] The following year Pierre Fernessole, in his *Pie X: Essai historique,* probably the best biography of St. Pius X yet written, handled this same question in a very satisfactory manner.[2] Both Fernessole and Dulac had access to and quoted from a printed report drawn up for the Holy Father and for the Sacred Congregation of Rites by Father Antonelli, of the Historical Section of this Congregation.[3] This report contains precious material on the subject of this article, as well as on the conduct of St. Pius X during the course of the Church's campaign against Modernism during the period 1907-14.

The report is a part of the documentation of the Congregation's inquiry previous to the beatification of St. Pius X. Before any Servant of God can be raised to the honors of beatification, it must be demonstrated that, during the course of his life, he possessed and practiced the theological virtues and the infused moral virtues in a truly heroic degree. The congregation's investigations and studies relative to the cause of Pius X were held during the latter part of 1949. After the first report had been made, some of the Consultors of the Congregation asked for additional information about the manner in which the Servant of God had acted in his campaign against Modernism. In fact, there were two points on

[1] This article is printed in *La pensée catholique,* n. 23 (1952), 68-87. Joined with it is another article entitled "Simple note sur le *Sodalitium Pianum,*" (*ibid.,* 88-93). This second article, which contains material showing the falsity of the charges made against Monsignor Benigni by the pseudonymous "Davallon" was readily available when the unfortunate article in the *Chronique sociale de France* was written, in 1955. As a matter of fact, the "Davallon" article refers explicitly to an article by Father Dulac in the previous issue of *La pensée catholique.* It is interesting to note that neither the *Chronique sociale de France* nor the American Catholic periodical which carried material that viciously calumniated Monsignor Benigni have ever made any move to repair the serious violation of justice of which they were guilty.

[2] Cf. Fernessole, *Pie X: Essai historique* (Paris: P. Lethielleux, 1953), II, 161-251.

[3] The book is entitled *Disquisitio circa quasdam obiectiones modum agendi Servi Dei respicientes in Modernismi debellatione, una cum summario additionali ex officio compilato.* It was printed at the Polyglot Vatican Press in 1950, by and for the Sacred Congregation of Rites. Future references to this book in the present article will designate it simply as *Disquisitio.*

which they especially wished further clarification, the relations of St. Pius X with the two types of Catholic periodicals, and his dealings with the frequently and grievously calumniated *Sodalitium Pianum* and with its founder, Monsignor Benigni.

The Historical Section of the Congregation returned to work on this case without delay. The results of their investigations and the documents and statements on which their conclusions are based are contained in this *Disquisitio*. The caution of those Consultors who asked for further clarification and who thus occasioned this inquiry turned out to be completely providential for the cause of historical truth. The report of the inquiry resulted in the printing of documents that might otherwise never have come to light.[4] The content of this report is such as to throw new light on the heroic faith, charity, justice, and prudence of St. Pius X. And, incidentally, it exposes as monstrously slanderous the type of charges made against Monsignor Benigni three years ago by the pseudonymous "Davallon" in the *Chronique sociale de France*.

* * * * *

In 1907, when St. Pius X had to begin to take very serious cognizance of the situation of Catholic periodical literature in Italy, there were many Catholic papers and magazines being published in that country. Some of these had been outstanding in their adherence to the papal directives and in their opposition to the teachings of the Modernists. Others, championed by highly placed churchmen, had adopted the tactic of "penetration." Outstanding among the "intransigent" or "papal" periodicals were *La Riscossa,* published in Breganza, *L'Unità Cattolica,* founded in Turin, but published in Florence during the reign of St. Pius X, *La Voce della Verità,* published in Rome, and *L'Italia Reale,* of Turin. Notable among the journals of "penetration" were *Il Corriere d'Italia,* of Rome, *L'Osservatore Cattolico* of Milan, *L'Avvenire d'Italia,* of Bologna, and *Il Momento* which was published in Turin.

[4] If the inquiry had not been made at this particular time, the invaluable testimony of Father Jules Saubat might never have been made available to historians. Father Saubat, who died shortly after this testimony was taken, was intimately associated with Monsignor Benigni for many years. His testimony and the written *promemoria* he submitted to the Historical Section of the Sacred Congregation of Rites are printed in the *Disquisitio,* pp. 31-43.

On Aug. 23, 1906, representatives of these last four periodicals met at Parma to discuss and to approve the project of uniting with one another so as to bring into existence a powerful and united Catholic press with manifest political objectives. As a result of this meeting, there was organized the following year the famous Società Editrice Romana, an organization directing these and other Catholic periodicals. This society soon became known as the "trust."[5]

Two Cardinals were especially prominent as directors and supporters of the "trust" and its periodicals. They were Pietro Maffi, Archbishop of Pisa and Andrea Carlo Ferrari, Archbishop of Milan. In a letter to Gaetano Cardinal De Lai, Bishop of Sabina and Secretary of the Consistorial Congregation, Cardinal Maffi asserted that the "trust" was in part his own idea. He said that he had proposed this project at Ravenna in 1902.[6]

> I proposed a *trust* of eight or ten dailies in Italy, effectively distributed from the chief cities. The greater number would have to be (like the ones now existing), periodicals of penetration, and only substitutes for the bad journals. But others would have to be advanced and perfectly true (altri pero avrebbero dovuto essere avanzati e perfettamente veri), really the battle lances of the Holy See. These last would give the true tone. I would never have the first say anything *against,* but they would say only what their readers would be capable of receiving and digesting. To these daily papers I wanted to join a *Review,* a monthly periodical of general culture (of the type of *Lettura, Rassegna Nazionale,* etc.), a *review of fashions* (this will appear strange, but today I insist upon it more than ever), a *paper for the children,* an *illustrated weekly* (like *Pro Familia,* but larger, etc.).[7]

This seemed to Cardinal Maffi an excellent practical way out of the difficult situation facing the Church in Italy (and doubtless in many other countries) at the time. In his letters to Cardinal De Lai, he adverts to the fact that, in the comparatively small city of Pisa, the secular newspapers, which were then unanimously hostile

[5] Cf. *Disquisitio,* pp. 54 f.

[6] In 1902, the then Bishop Maffi was Apostolic Administrator of Ravenna. Cf. *Disquisitio,* p. 56.

[7] *Ibid.,* p. 89. This material is quoted from a letter written by Cardinal Maffi to Cardinal De Lai, and dated July 31, 1912.

to the Church and its teachings, were being read by most of the people, while the Catholic periodicals, especially those of the "papal" of "intransigent" type, had a very restricted circulation. The Cardinal Archbishop of Pisa saw this condition as a challenge. He wanted to accept that challenge and to beat the enemy on its own ground. He was convinced that he and his associates could issue journals as popular and influential as those being produced by men hostile to the Catholic Church. Unfortunately for himself and for his cause, however, he believed that this result could be accomplished with a Catholic periodical press that was designed to teach something less than what is "perfectly true" in the line of Catholic doctrine, and which was never meant to follow the directives of the Holy See with complete and unswerving loyalty.

An examination of the many letters written by Cardinal Ferrari and Cardinal Maffi and printed in the *Disquisitio* shows all too clearly that during the period 1907-14, when St. Pius X was engaged in his bitter struggle against the heresy of Modernism and against those who taught and favored it, both Cardinals, despite warnings and admonitions from the Holy See, persisted in favoring the journals of "penetration" or of "substitution" which Cardinal Maffi had described himself as advocating as far back as 1902. We must remember that such papers were, in point of fact, the only ones their "trust" ever acquired and directed. Cardinal Maffi had described his ideal as including, not only these journals of "penetration," but others, including papers which were to be "advanced and perfectly true." When, however, he spoke of "the ones now existing," the periodicals actually under the control of the "trust," he classified them all as journals of "penetration" or of "substitution."

Indeed, one of the most providential contributions of the *Disquisitio* is to be found in Cardinal Maffi's completely frank avowal of the fact that the Catholic journals of the "trust" which were actually operating during the latter part of the reign of St. Pius X, and which were publicly and officially repudiated by that saintly Pontiff, were actually meant to be primarily mere organs of "penetration" and of "substitution," and were not meant to convey the Catholic message in a completely accurate fashion. It was tragic for the cause of Catholic journalism that the two Cardinals and their associates in the "trust" ever came to imagine the possibility

of a successful Catholic paper which would be primarily and essentially a substitute for a bad journal published by enemies of the Church. It was all too true that their periodicals "of penetration" were purposely geared towards a course in which they would be less than "perfectly true" in their exposition of Catholic teaching and would be other than whole heartedly devoted to the interests of the Holy See.

The sort of journals of "substitution" or "penetration" described and advocated by the Cardinal Archbishop of Pisa would certainly appear to be profoundly objectionable from a Catholic point of view. In the famous and salutary *Testem benevolentiae,* Pope Leo XIII had made it clear that no one proposing Catholic doctrine has any right whtasoever to withhold any portion of that teaching on the pretext that the doctrine held back might not be acceptable to those to whom the Catholic message is being addressed. Pope Leo XIII had repudiated the opinion of those who "contend that it is opportune, in order to work in a more attractive way upon the wills of those who are not in accord with us, to pass over certain heads of doctrines, as if of lesser moment, or so to soften them that they may not have the same meaning which the Church has invariably held."[8]

The *Testem benevolentiae* goes into some detail in explaining this point. In this explanation there is clearly implied a disavowal of efforts like that of the journals of penetration urged and defended by the Cardinal Archbishop of Pisa.

> Nor is the suppression to be considered altogether free from blame, which designedly omits certain principles of Catholic doctrine and buries them, as it were, in oblivion. For there is the one and the same Author and Master of all the truths that Christian teaching comprises: the only-begotten Son who is in the bosom of the Father. That they are adapted to all ages and nations is plainly deduced from the words which Christ addressed to His apostles: Going therefore teach ye all nations: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world. Therefore the same Vatican Council says: "By the

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[8] This translation is taken from Father Wynne's edition of *The Great Encyclical Letters of Pope Leo XIII* (New York: Benziger Brothers, 1903), p. 442.

divine and Catholic faith those things are to be believed which are contained in the word of God either written or handed down, and are proposed by the Church whether in solemn decision or by the ordinary universal *magisterium*, to be believed as having been divinely revealed." Far be it, then, for any one to diminish or for any reason whatever to pass over anything of this divinely revealed doctrine; whosoever would do so, would rather wish to alienate Catholics from the Church than to bring over to the Church those who dissent from it. Let them return; indeed, nothing is nearer to Our heart; let all those who are wandering far from the sheepfold of Christ return; but let it not be by any other road than that which Christ has pointed out.[9]

It is interesting to note, incidentally, that St. Pius X seemed to have these words of his great predecessor in mind when he was dealing with those who showed sympathy with the Modernist movement. The *Disquisitio* goes out of its way to cite the words of St. Pius X to Father Semeria, already quoted in the original report of the Congregation in the process of beatification of the holy pontiff. Speaking to the learned but errant priest, he had said: "You are widening the gates to bring in those who are outside, and, as a matter of fact, you are making those who are inside leave."[10]

Certainly the reproof of the *Testem benevolentiae* would apply to Cardinal Maffi's journals of "penetration." In that distinguished prelate's mind, and according to his own intention, these periodicals were to be at once Catholic papers and papers not setting forth the whole of Catholic doctrine. To those who read these papers, the policy and teaching manifested in them represented the stand of the Catholic Church itself. A Catholic who is urged, by competent ecclesiastical authority, to buy and to read a Catholic periodical, which has been presented precisely as a Catholic journal, is certainly being led to believe that the general teaching and attitude of that paper are fully acceptable from a Catholic point of view. If it should turn out that this paper is delivering to him only those elements of Catholic teaching which its directors believe him capable of accepting and digesting, and that it is withholding some points which actually form a part of the Church's message, the man who is being urged to buy and read that paper is being deceived.

[9] *Ibid.*, pp. 442 f.
[10] *Disquisitio*, p. xxviii.

A portion of a letter from St. Pius X to Father Cicero, the head of the chapter of canons in the Church of Casalpusterlengo, gives the saintly pontiff's judgment on the type of periodicals advocated by Cardinal Maffi.

With regard to journals: if you preach against the evil ones and circulate the good ones as well as you can, persuading people not to associate with and not to read those which are called the journals of the trust, you will be doing your duty as a good parish priest, and you will be doing, not only *what the Pope wishes, but also what Catholic good sense demands.* Can we, in fact, approve certain journals which falsely represent themselves as Catholic, on the grounds that they print a list of those who are received by the Pope or carry notes about the Vatican, but which *not only never say a word about the liberty and independence of the Church,* but which pretend not to be aware of the war that is continually being waged against it?

[These are] journals which not only do not combat the errors that envelop society, *but which also make their own contribution to the confusion of ideas and the tremendous deflections from orthodoxy,* and which lavish incense upon the idols of the day, and praise books, enterprises, and men hostile to religion?

But let us sympathize generously with these poor deluded people (if they are in good faith), people who believe that they are impeding the reading of bad periodicals, when they substitute for these bad journals so-called tolerant papers, papers of half tone and without color, which, while they do not convert even one of our enemies (since these individuals despise them by reason of their very appearance as Catholic), do terrible harm to the good people, who seek light in them and find darkness, who, being in need of food, receive poison, and who find in these papers, not the truth and the strength to keep themselves firm in the faith, but rather incentives to become careless, apathetic, and indifferent in a matter of such great importance.

O, how great a harm comes to the Church and to souls through journals of this kind!

And what a responsibility is imposed upon the men, especially those of the clergy, who spread them abroad, who encourage and recommend them!

The truth does not need to hide behind tinselled trappings. Our banner must be unfurled. Only with loyalty and frankness can we do any good. We will certainly be opposed by our adversaries, but we will also have their respect, in such a way that we may win their admiration and bring them, a little at a time, towards a return to the truth.

These are my sentiments which, as occasion demands, you may bring to the attention of all who need to know them. You may assure them that such is the thought of the Pope, who, from his heart, imparts to you the apostolic benediction."[11]

This letter was dated Oct. 11, 1912. Less than two months later, on Dec. 2, 1912, the *Acta Apostolicae Sedis,* the official organ of the Holy See, carried this *Avvertenza.*

In order to remove the doubt which certain journals are causing in the minds of the clergy and the faithful, we declare that the Holy See does not recognize, as conforming to the pontifical directives and to the norms set forth in the letter, dated July 1, 1911, from His Holiness to the Bishops of Lombardy, the following journals: *L'Avvenire d'Italia, Il Momento, Il Corriere d'Italia, Il Corriere di Sicilia, L'Italia,* and others of the same class, whatever may be the intentions of certain eminent persons who direct and aid them.[12]

The papers named in this *Avvertenza* were the most important journals of the "trust." St. Pius X made it perfectly clear that he was repudiating, not only these individual papers, but all those of the same type or class.

The *Avvertenza* refers to the norms contained in the letter written by St. Pius X to the hierarchy of the ecclesiastical province of Milan. The following is a translation of the pertinent section of this letter.

You understand, Beloved Son and Venerable Brothers, how Our words refer to the incorrect procedure of those Catholics who, misled by a vain hope, would like to have Catholics adopt a kind of attitude of inertia, forgetting or at least not caring enough about the sacred rights of religion and of the Apostolic See. People of this sort will inflict very much harm upon the Catholic life unless the action of the Bishops carefully opposes their efforts. It is so evident that we need not dilate upon it, that journals and other similar publications, as well as the properly organized associations of Catholics, should co-operate as much as they can in actions of this sort. Quite rightly you have decided that you ought to use their co-operation, both to instruct and opportunely to advise the faithful and to exhort them towards their salutary objectives. But, while We approve this, We also admonish you carefully to see to it that those who sometimes volunteer to write such publications,

[11] *Ibid.,* pp. 123 f.
[12] *Ibid.,* p. 125.

not only never deviate from the Church's *magisterium,* when they are defending or proposing Catholic doctrine, but also are scrupulous in following the direction of the Apostolic See in every matter. For every one of you ought to realize that there are certain journals, which are accustomed to lead Catholics to think that they ought not to be angered by the harm caused to religion by those who, in the public life, ruin the property of the Church and detract from its freedom. Moreover they pay no attention to the evil condition in which the Apostolic See finds itself, and they give no thought to the still greater evils which its enemies are preparing to inflict upon it. But they occupy themselves in great measure in praising the ability and the orthodoxy of authors whose writings, if we consider the matter rightly, are filled with inaccurate statements and with the most pernicious errors. [These are journals] which, by reason of the title of Catholic with which they are decorated, enter very easily into homes. They are in everybody's hands. They are easily read by all, even the ecclesiastics. They do more harm to judgment and discipline among Catholics than even the journals that are openly hostile to the Church.[18]

Such was the judgment of St. Pius X on the journals of the "trust." It is interesting to note that he disapproved of these papers and repudiated them, not only on principle, because of the fact that they meant to present and actually presented only a partial statement of the Catholic truth, but for pressing practical reasons also. St. Pius X drew attention to the fact, that these periodicals, which had been planned and initiated to serve the Church in a practical way, were actually producing effects quite contrary to those which, according to their founders, they were supposed to bring about. The saintly Pontiff recognized the fact that these journals of the "trust," which had been found to protect the Church against its most formidable adversaries, were in reality not protecting it at all, but rather working to induce the Catholics themselves to relax the ardor of their faith.

It must not be forgotten, of course, that the ideal which Cardinal Maffi set for his "trust," and which he described in the letter to Cardinal De Lai, was never fully realized. As he declared in that same letter, the publications of the trust which actually came into being were exclusively those of "penetration" and of "substitution." He described himself as envisioning other papers which would be "advanced and perfectly true," and he believed that this latter type

[18] *Ibid.,* pp. 120 f.

of periodical would set the tone for the others. What actually happened was that the journals of the "trust" not only refused to be guided by the papers of the then existing papal or intransigent Catholic press, but continually and consistently showed themselves venomously hostile to the papers which were enthusiastic for and loyal to the directives of St. Pius X. In the *Disquisitio* Father Antonelli has collected a few of the expressions employed by the liberalizing Catholic press to insult the papal journals. Among the epithets are these: "Abominable skeletons—watchful spies—calumniators—sowers of discord—rabid, ignorant asses, envious parasites—petrified mummies—shadows come back to the world—simpletons—enemies of all culture."[14] And, in the letters of Cardinals Maffi and Ferrari quoted in the *Disquisitio,* the papal journals actually existing in Italy at the time are never mentioned except in bitter and resentful terms.

It was, of course, only wishful thinking on Cardinal Maffi's part to imagine that newspapers which would claim to be Catholic and would, at the same time, refrain from going all the way in their statement and support of Catholic teaching would ever take their tone from Catholic periodicals which set forth and defended Catholic teaching in its entirety. The very principles on which the course of the liberalizing Catholic press was guided were inconsistent with such an attitude. Papers which were founded to present the Catholic point of view other than in an advanced and perfectly true manner would be bound to run counter to other periodicals which were trying to state and to protect all of Catholic doctrine.

The most serious individual complaint against the journals of the trust was one set forth explicitly by St. Pius X in his letter to the Bishops of Lombardy. He blamed these periodicals for "praising the ability and the orthodoxy of authors whose writings . . . are filled with inaccurate statements and with the most pernicious errors."

The offending journals seem to have adopted this line of conduct, ultimately, because it appeared to be a good way to increase their own popularity and prestige. In supporting writers whose books and articles deviated from orthodoxy, these papers wanted to manifest themselves as progressive and in touch with the world.

[14] *Ibid.,* p. 131.

What happened in point of fact, however, was that support of this kind gave the Modernists and their most active supporters the powerful influence they used against the Catholic faith and against the Catholic Church. By their conduct, the liberalizing Catholic periodicals were actually working to make it appear that the teachings reproved by St. Pius X were not opposed to the faith and to Catholic doctrine as such, but merely went counter to the tenets of a rigid school of theologians within the true Church. This was their ultimate and complete treason against the Catholic *magisterium.*

* * * * *

The men who insisted on further study of the case before they were willing to recommend the beatification of Pope Pius X pointed to another charge levelled against that great Pontiff during the course of his life, and even after his death. This was the accusation that he had encouraged or at least tolerated attacks on responsible and innocent Catholics by journals of the papal or intransigent type. Actually the charges centered around one incident, the publication of a brief notice and comment in *La Riscossa,* which resulted in bitter and serious charges against this periodical by the Cardinal Archbishop of Milan.

This journal was one of the most prominent in Italy in combatting the heresy of Modernism and in its enthusiastic support of the directives of St. Pius X. It had been founded on the initiative of Pope Leo XIII. It was directed by three brothers, all priests, Msgr. Andrea Scotton, Msgr. Gottardo Scotton, and Fr. Jacopo Scotton. Pope Leo XIII had said of it: *"La Riscossa* came into existence at my suggestion. I gave it its name. Consequently I have always encouraged it and recommended it. I always read *La Riscossa* with pleasure."[15]

Cardinal Ferrari, one of the principal directors of the "trust," had been quite unfriendly to *La Riscossa* from the beginning. The Catholic paper he supported was *L'Unione,* a journal founded in 1908 and which, in 1912, appeared under a new title, that of *L'Italia.* Under this second name it was one of the journals explicitly repudiated by St. Pius X in the *Avvertenza,* published in the *Acta Apostolicae Sedis* on Dec. 2, 1912.

[15] *Ibid.,* p. 130.

In 1910 a young priest, Fr. Luigi Fontana, refused to take the Oath against Modernism, which had been published and prescribed in the Motu proprio *Sacrorum antistitum* on Sept. 1 that same year. As a result Cardinal Ferrari suspended him and the young priest, who had been ordained only a year before, apostatized. *La Riscossa* took cognizance of what had happened, and, unfortunately, seized upon the occasion to advert sarcastically upon *L'Unione's* continual insistence that there was no serious Modernistic trouble in Milan. It stated that Fontana must have had Modernistic leanings while he was still in the Seminary at Milan. And it suggested that "we might have to conclude that there is a seed bed of Modernism in the Seminary."[16]

Father Antonelli noted that *La Riscossa* had merely suggested that "we might have to conclude." On the other hand, the people in Milan always wrote and acted as if it had made a formal accusation. Furthermore, it had said that there might be a seed bed of Modernism in the Seminary, and had not stated that the Seminary itself was a seed bed of Modernism "as they continued to say in Milan."[17]

Actually, however, Msgr. Gottardo Scotton, loyal though he was to St. Pius X, had no business whatsoever to write what he did on this occasion. He was severely though privately reprimanded for what he had done. The editor should not have printed it. The editor, the oldest of the Scotton brothers, apologized thus to St. Pius X, in a letter dated March 6, 1911.

> Only the Lord knows what a state my mind is in. But, with God's grace, I am prepared for all things, and I repeat with Nazianzen: "If this tempest has been stirred up on my account, cast me into the sea."
>
> I would give my blood to make up for all that may have been wrong or exaggerated on my part. I have no excuse to offer in my defence. I thought I was doing good, and I have done wrong. May God spare me.[18]

It is interesting to note, in this regard, that the offences committed by the Modernists and their sympathizers were far more serious than the one committed by the editors of *La Riscossa* on

[16] Cf. *ibid.*, pp. 147 f.
[17] Cf. *ibid.*, p. 147.
[18] *Ibid.*, p. 175.

this occasion. Yet one would look in vain through the records of the time for a manifestation of repentance from one of the Modernizing camp in any way resembling the sincere statement of apology written to St. Pius X by Monsignor Scotton.

At the command of the Holy Father, Cardinal De Lai wrote this answer to Monsignor Scotton.

> The Holy Father has given me the honorable and pleasant task of telling you that he is very pleased with your letter of the 6th.
>
> Mistakes can always happen, and in reality one was made in this instance, as you and Monsignor Gottardo have loyally admitted. Even zeal has its defects. It can be somewhat lacking in prudence and it can go to excess. But, in disapproving these effects, one must neither detract from nor fail to recognize the merit of zeal and of the strenuous activity for the watchful defence of truth and justice.
>
> Now rest easy and continue on your own way strongly and with courage, but also with due moderation and prudence. The Holy Father especially recommends that you restrain who, ardent as he is, realizes that he is still young, as he has said.
>
> The tendency of *La Riscossa* is good, and the Holy Father has approved it and still does. But when, in the defence of a good cause, a journal believes that it must attack institutions or persons, it is fitting and it is even a duty, not to bring the Holy Father's person or authority into it.[19]

The complaint of the opponents of St. Pius X was that, while he publicly discountenanced the papers of the "trust," he never took public action against the genuinely Catholic journals for indiscretions and imprudences of which they had been guilty. And, in the last analysis, the only important case they were able to cite as indicating an apparently serious imprudent action on the part of one of the papal journals was the offence committed by *La Riscossa* in the famed Fontana notice.

No person who has any knowledge of the Catholic Church or of Catholic doctrine could ever bring himself to imagine that there was any real parallel between the offences committed by the journals of "penetration" against the Holy Father, the Church, and the faith, and that imprudence perpetrated by the editors of *La Riscossa.* Again, the Scotton brothers promptly and sincerely mani-

[19] *Ibid.*

fested regret for the offence they had committed as soon as they had been reproved by the Holy See. On the other hand, even after Cardinal Ferrari had been reproved for having completely misrepresented the Holy Father's views and orders on the subject of the journals of "penetration" in an address to his seminarians, his letter of apology is, essentially and primarily, an act of self-justification.[20]

Furthermore, it must be remembered that the force of finance and of publicity was being employed in favor of the journals of the "trust" and against the papal periodicals and their editors. Every device at the command of their enemies, the Modernists and the sympathizers with Modernism, was being employed to ruin them and their influence. Highly illuminating is the reply made by Cardinal De Lai to Cardinal Maffi's charge that people were being persecuted and harmed by the papal journals. He starts with a discussion of Cardinal Maffi's attack on *La Riscossa.*

> . . . It made a mistake. I admit it. But how did it fare? The journal and its editors were called insane men, guilty of libel, caluminators, literary criminals. Their private lives were called into question. They were upbraided, not only in the newspapers, but in more solemn ways and forms, in a way in which one would hardly punish an outrage against religion or the Sovereign Pontiff.
>
> And, with reference to a subject connected with what I have just said, I do not think that the lament Your Eminence attributes to those who find themselves accused of Liberalism or of Modernism by the conservative journals has any weight. "What still afflicts them is that they are obliged to suffer persecution." So they say. But, in reality, in the recent case in Milan and in many other instances, the people accused by journals of this kind are very well defended. They are not forced to be silent or to suffer the injury in silence.[21]

Bishop Andrea Caron had this comment on the complaints raised against *La Riscossa* and its editors. "Certainly the Scottons do not have prudence as a norm. But, on the other hand, they have sound doctrine, while their adversaries have neither the one nor the other."[22]

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[20] Cf. *ibid.,* pp. 190 ff.
[21] *Ibid.,* pp. 66 f. Cardinal De Lai's letter is dated Feb. 28, 1911.
[22] *Ibid.,* p. 167.

It would be a serious mistake to imagine that the standards or rules drawn up by St. Pius X for the guidance of the Catholic periodical press were valid only in his time. It is true that most of the documents in which these rules were set forth were private letters. Yet the letter to the Lombard Bishops and the *Avvertenza* were both public documents, expressions of decisions made by the Sovereign Pontiff *data opera* and, as such, published in his *Acta*. The case which was being debated then is no longer subject to polemical discussion among Catholic theologians.[23]

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[23] Cf. encyclical *Humani generis, AER,* CXXIII, 5 (Nov., 1950), 389.

Answers to Questions

PHONE CALLS AS "PRACTICAL JOKES"

Question: What is the morality of a phone call in which the caller, in a spirit of humor, tries to deceive the listener by claiming to be someone else, such as the pastor or the bishop?

Answer: According to some theologians, this procedure would constitute a jocose lie, which would be a sin—ordinarily only a venial sin. A more lenient view is taken by the Rev. J. Dorszynski, S.T.D., in his doctoral dissertation *Catholic Teaching about the Morality of Falsehood* (Catholic University of America Press, Washington, D. C., 1948). He says (p. 93):

> In determining whether certain types of speech undermine the hearer's trust in human speech, we must remember to judge each speech in its entirety and not to judge it by merely one or two of its isolated phrases which bring about momentary deception. The momentary deception is only a *partial* effect of the speech and is quickly and harmlessly dispelled when the speech is completed. Such temporary deception is often the cause of innocent fun; its prudent use has never been considered as something which undermines trust in speech. We have an example of such momentary deception when we introduce some friend of ours as some foreign diplomat, and then make known his true identity as soon as the curtsies and bows and very formal introductions have taken place.

Perhaps we can apply this solution also to the "phony phone call" and say that there is not even a slight sin when the deception is revealed in a short time. At any rate, it must be admitted that this is a form of humor which is entirely lacking in cleverness. Anyone can claim to be some one else over the telephone, and the listener is entirely helpless. He may suspect that it is a hoax, but cannot be sure.

THE DISPOSAL OF SACRED VESSELS

Question: What should be done with a sacred vessel, such as a chalice or a ciborium, when it can no longer be used for liturgical purposes?

Answer: I have received the suggestion that the sacred vessel, when it is no longer suited for use, could be buried. Such a method of disposal would be permissible if there could be assurance that it will not be unearthed at some future time and perhaps used for profane purposes. Or, it might be thrown into the ocean, where it would gradually disintegrate. It would seem, however, that the most practical method is to have it melted down. The metal thus obtained could be then used for any purpose, since with the loss of form the vessel has lost its sacred character (Can. 1305, § 1, 1). Of course, it would be more fitting that the metal be used again for the making of sacred vessels. Naturally, any gems that may have been inserted in the vessel could first be removed, and could then be used as personal adornments, if desired. If the vessel is to be melted down, the consecration could be removed by first breaking the cup from the stem; but I would not regard this as necessary.

CATHOLIC DOCTRINE IN CATHOLIC SCHOOLS

Question: In a Catholic school or college should the non-Catholic students be obliged to take a course in religion? If so, should the content of the course be Catholic doctrine or merely the truths of natural religion? The same problem would arise in a Catholic hospital which conducts a course in religion and ethics for the nurses.

Answer: Every Catholic school and college should have religious instruction as a part of its curriculum—religious instruction in Catholic doctrine. This holds for all academic grades. Otherwise, it is difficult to see how the institution can be designated as a Catholic school or college. I might add that these courses should be taught by fully competent instructors, not by those who cannot qualify for other branches. And the content should be proportionate to the academic grade. It is surely not fitting that high school or college students should be limited in their religion course to matter that is supposed to be taught in grade schools.

Although others may have different ideas, I believe that non-Catholic students attending a Catholic school or college should ordinarily take a course in Catholic doctrine, not merely a course in natural religion and ethics. If they wish to attend a Catholic educational institution, they must expect to take the courses that

are an essential part of the curriculum. If they do not wish to take the religion course, they may withdraw from the school or college. I agree fully with the following statement that appeared recently in a doctoral dissertation from the Canon Law School of The Catholic University:

> The function of a Catholic university or college is to give to its students an education which has been placed by centuries of successful effort into a definite framework. That system of education contains as a necessary part of its curriculum a course in the teachings of the Catholic Church. This need cause no concern to the non-Catholic that he will be forced to accept these teachings for his own private convictions. Rather, he is to look upon the course in religion as an integral and valuable piece of information in the education he is to receive in a Catholic college or university. . . . To teach the natural law apart from Catholic doctrine to non-Catholics while giving instruction and education in the Catholic religion to Catholic students is to teach two objective standards of morality, one for Catholics and one for non-Catholics. This can only lead to indifferentism. (A. Sokolich, *Canonical Provisions for Universities and Colleges* [Catholic University of America Press: Washington, D. C., 1956] pp. 161-63).

This does not necessarily mean that non-Catholics must attend the same classes as the Catholic students. Ordinarily, they will need instruction in the fundamental truths of religion which the Catholics have already acquired, and naturally they will need a more detailed explanation of the basic doctrines. But the important teachings of the Catholic Church should be explained to them, particularly the Catholic doctrine on the necessity of the Church for salvation. I believe that this same procedure should be followed in the courses of instruction given to the student nurses in Catholic hospitals.

THE OCCULT RECEPTION OF THE SACRAMENTS

Question: In the case of a couple who are known (at least to some) to be living in an invalid marriage, but who are observing complete chastity and have a justifying reason for this brother-sister cohabitation (particularly if there are children) it is stated by some authors that they may be permitted to receive the sacraments, but in a church in which they are not known. On what

grounds is it forbidden to them to receive the sacraments publicly in their own parish church?

Answer: Those authors who propose the practice mentioned by our questioner argue that by abstaining from the reception of the sacraments in a place where they are known and receiving them occultly in some other place the couple are avoiding the scandal that would be given if the couple were seen regularly at the confessional and the altar-rail—the scandal being the impression they would thus give that the Church is tolerating a concubinage.

I am not convinced of the validity of this argument. It must be remembered that the chief scandal that the couple in question are giving comes from the fact that they are living together, though not married to each other. This scandal is given by their very cohabitation, even though they are actually living as brother and sister, since such cohabitation has the appearance of evil *(species mali)*, which is sufficient to constitute active scandal. Their primary obligation is to diminish or to remove this scandal, and this is not done by the *occult* reception of the sacraments. On the contrary, it seems to me, a most effective means for removing this scandal is provided if the couple are seen receiving the sacraments *publicly* in their own parish church. If they do this, most Catholics will conclude that they are no longer living in sin—that the marriage has been validated or that they are living chastely as brother and sister. We should bear in mind that Catholics are now becoming aware of the brother-sister cohabitation, so that they do not find it difficult to believe that this arrangement exists in a particular situation. It is true, some might be cynical, and express uncharitable suspicions even when they see the couple receiving the sacraments, but I believe that such persons are in the minority, and that most Catholics would take it for granted that the couple are now living as good Christians and would no longer regard their cohabitation as a source of scandal.

FRANCIS J. CONNELL, C.SS.R.

Analecta

During the summer's stay of the Holy Father at Castelgandolfo it has been estimated that he received some 450,000 persons in general and special audiences. The months of October and November were busy ones during which various audiences were held and a broad range of pronouncements made.

Addressing a group of delegates to a road-building convention held in Rome in October, the Pontiff expressed the wish that modern roads "promote the exchange of material, intellectual, and spiritual goods among European cities." On the occasion of the inauguration of the new Vatican Radio station His Holiness referred to this station as a means of strengthening the Mystical Body of Christ. He observed that radio should be used to the fullest extent to preach the Gospel to every creature. He also called attention to the need of the world for peace and regretted the signs of trouble hanging over the countries of the Near East.

During an audience granted to a group of engineers from tool industries the Pope praised their technological advances in the perfection of machines, but he also warned that machine development must not lead to a life of sensual ease: "Provided that man can learn how to dominate his instincts," he said, "and make use of such great resources to develop his intellectual and spiritual life, he has nothing to fear from material progress." But, he added, "should man yield to the temptation of a life of greater ease filled with more and more sense pleasures, man will gain from it nothing more than another kind of slavery and a certain moral decadence."

His Holiness received motion picture producer Cecil B. De Mille while visiting Rome. The latter had praise for the Pope and the guiding principles for movie productions enunciated in the recent encyclical *Miranda Prorsus.*

Although the following item did not emanate directly from the Holy Father, it is important as something affecting religious in various parts of the world. It is a decree from the Sacred Congregation of Religious and printed in the *Acta* although, at the time of

this writing, the only information available is the NCWC news report. The Congregation decrees that young men in religious communities cannot take their final vows before completing their compulsory military service where that is demanded of all. Even temporary vows, it was reported, are suspended while the individual serves in the military. Though not bound by vows while in the service, the religious remains a member of his institute. The Congregation also determines several questions concerning property acquired by the religious in service.

A special prayer for vocations to the priesthood has been composed by His Holiness and it has been enriched with the following indulgences: an indulgence of ten years every time it is recited and a plenary indulgence for its recitation for an entire month.

In Europe a supranational body has been established by six nations whereby the steel and coal production of the member nations has been placed under a common authority with regard to marketing. Speaking to members of this body, the Pope assured them of his interest in their work. He praised the purpose of the organization and urged that it be given wider powers toward European Federation. "Europe feels," he said, "and the whole world with her, that all men are brothers and are called to unite in labor, to concern themselves with every human misery and to halt the scandal of famine and ignorance." The Pope praised the organization for its accomplishments in insuring employment for a worker displaced by mechanization, or by obtaining unemployment compensation for him. He then pointed out that further success of the organization will require greater mutual sacrifices on the part of nations.

A group of fashion designers was received by the Holy Father in November and they were told that: "Style must never provide a proximate occasion of sin." This principle must be an absolute standard for designers, no matter how broad and changeable the relative morals of fashion in clothes may become. Hygiene, modesty, and decorum, he said, are to be considered in relation to clothing. In the matter of hygiene, he recognized certain adjustments to climatic conditions but stated that climate must not be used as a pretext to justify license. The Pope asked them to use their strong influence for good. Style should be the faithful interpreter of civilized and Christian tradition.

On two minor occasions the Holy Father again turned to his familiar theme of peace. Speaking to members of an organization dedicated to honor the memory of soldiers who died during World War II, the Pontiff pleaded for world peace and observed that their organization was an expressive sign of the will for peace "which is gaining in depth . . . despite the too numerous centers of latent or declared war that still exist on this earth." When a group of Allied officers who are assigned to the NATO Defense College to learn NATO problems, policies, and treaties called upon him, His Holiness welcomed their presence because they were representatives of sister-nations "whose policies even in their military aspects, profess to be those of lovers and defenders of the peace." He blessed them so that they might make of their service to God and the community a potent contribution to the gospel of peace.

Representatives of various European private schools were received by the Pope. He told them that in the hierarchy of rights in education, the family holds the first place; the community, the second; and, the State, the last. The school is merely an extension of the family's function of forming human personality and even the community serves as a kind of school in this task. The State, however, he continued, as a political power, may intervene only in a supplementary role to insure the necessary effectiveness of the action of private organizations. He continued with the thought that a State which takes to itself exclusively the task of education and prohibits private organizations and independent groups from assuming their responsibilities in this field, makes a claim which is incompatible with the fundamental requirements of the human person. He warned the educators lest they follow educational systems composed by men who are concerned with things other than the values of the person.

Delving somewhat into the field of church history, the Pope told a group of Italian Archivists that the opening of the Vatican Archives to historians was inspired by the "quiet conscience of the Church regarding the past." He stated that history studied in its true sources with a spirit free of passion and prejudice will spontaneously produce in itself the most splendid apology of the Church and the Papacy. He then called upon archivists to publish materials of true historical interest and usefulness for pastoral theology and the welfare of souls.

Of interest to many who followed the paths of Laica in Sputnik II are the words of His Holiness to a group of slaughter-house workers. After words stressing the sanctity of family life and the evils of communism, the Pope defended the lawfulness of putting animals to death for man's welfare. Cruelty, it is true, is forbidden, he said, but there is no reason for people to be disturbed at the killing of animals for food or other useful purposes. He then praised those workers who had abandoned the communist teachings and he urged others of their group to do likewise.

In an apostolic Constitution, *"Primo Exacto Saeculo,"* the Pope announced a plenary indulgence which may be gained by those who visit Lourdes during the centennial year celebrations beginning February 11, 1958. The time set for the indulgence is February 11, 1958, to February 11, 1959, inclusive. The indulgence will be granted to all who make the pilgrimage to the Grotto at Lourdes during that time, receive the sacraments of Penance and the Eucharist, and pray for the intentions of the Pope. The papal intentions announced by the Pope for which these prayers will be offered are: the return of those who have strayed from the truth; that sinners who stand in the service of Satan return to the right road; that good men will attain an ever more perfect degree of holiness; that concord and peace among citizens and people will be fully re-established; and finally, that the Catholic Church will enjoy everywhere the freedom owed to her mission.

Some intricate problems facing anesthetists and anesthesiologists were discussed by His Holiness in the presence of delegates to the International Congress of Anesthetists in Rome. After several explanatory remarks regarding moral problems facing anesthetists, the Pope turned to answers for three questions submitted to him. The questions and answers are reported here. 1) Does one have the right, or is one even under the obligation, to use modern artificial respiration equipment in all cases, even in those cases which, in the doctor's judgment, are considered completely hopeless? 2) Does one have the right, or is one under obligation, to take off the artificial respiration apparatus when, after several days, the state of deep unconsciousness does not improve while, if it is taken off, blood circulation will stop within a few minutes? What must be done in this case if the family of the patient, who has already received the last sacraments, urges the doctor to take off the

apparatus? Is Extreme Unction still valid at this time? 3) Must a patient plunged into unconsciousness through central paralysis, but whose life—that is, blood circulation—is maintained through artificial respiration, and in whom there is no improvement after several days, be considered "de facto" or even "de jure" dead? Must one not wait for blood circulation to stop, in spite of the artificial respiration, before considering him dead?

In answer to the first question, after an explanation of the principles upon which the answers hinged, the Pope said that in ordinary cases one will grant that the anesthetist has the right to act in this manner, but he is not bound to do so, unless this becomes the only way of fulfilling another certain moral duty.

The rights and duties of the doctor are correlative to those of the patient. The doctor, in fact, has no separate or independent right where the patient is concerned. In general he can take action only if the patient explicitly or implicitly, directly or indirectly, gives him permission.

The technique of reanimation which concerns us here does not contain anything immoral in itself. Therefore the patient, if he were capable of making a personal decision, could lawfully use it and, consequently, give the doctor permission to use them.

The rights and duties of the family generally depend upon the presumed will of the unconscious patient, if he is of age and "sui juris."

Where the proper and independent duty of the family is concerned, they are usually bound only to the use of ordinary means.

Consequently, if it appears that the attempt at reanimation constitutes in reality such a burden for the family that one cannot in all conscience impose it upon them, they can lawfully insist that the doctor should discontinue these attempts, and the doctor can lawfully comply.

There is not involved here a case of direct disposal of the life of the patient, nor of euthanasia in any way, which would never be licit.

Even when it causes the arrest of circulation, the interruption of attempts at reanimation is never more than an indirect cause of the cessation of life, and one must apply in this case the principle of the double effect and of "voluntarium in causa."

In answer to the second question, the Pontiff said that the answer must be in the affirmative to the first part of the question. If Extreme Unction has not yet been administered, one must seek to prolong respiration until this has been done. But as far as concerns the validity of Extreme Unction at the moment when blood circulation stops completely or even after this moment, it is impossible to answer "yes" or "no."

In answer to the third question, the Pope stated that this cannot be deduced from any religious and moral principle and, under this aspect, does not fall within the competence of the Church. Until an answer can be given, the question must remain open. But considerations of the general order allow us to believe that human life continues for as long as its vital functions—distinguished from the simple life of organs—manifest themselves spontaneously or even with the help of artificial processes.

A great number of these cases are the object of insoluble doubt, and must be dealt with according to the presumptions of right and of fact of which We have spoken.

With the opening of Advent, the Holy Father began his annual retreat. The retreat concluded with the Pope granting a solemn blessing with a plenary indulgence for all those present.

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Book Reviews

THE CHRIST OF FAITH. By Karl Adam. Translated from the German by Joyce Crick. New York: Pantheon Books, 1957. Pp. x + 364. $6.00.

For many years the name of Dr. Karl Adam of Tübingen University, Germany, has stood high in the list of modern Catholic scholars. Most of his works have been translated into English and have attained wide popularity, especially *The Spirit of Catholicism, The Son of God,* and *Christ Our Brother.* His most recent work, *The Christ of Faith,* is an additional proof of his vast erudition. His familiarity with the New Testament, the writings of the Fathers and theologians, as well as with the writings of non-Catholics, has produced a work that is a masterpiece, as far as the history of dogma and the presentation of various theological opinions and interpretations are concerned.

The first and longer portion of the book covers the matter that in theological manuals is designated Christology; the second part is devoted to the work of the Redemption, Soteriology. The first section deals with the picture of Christ as portrayed in the Gospels, the Epistles of St. Paul and St. John, and the early writers, the Christological controversies of the first centuries, the various theories concerning the nature of the hypostatic union proposed by the theologians, the intellectual and ethical perfection of the God-Man, the communication of idioms, etc. The doctrine of the adoration of Christ as Man and its application to the devotion of the Sacred Heart are also treated in this section. In the second section Dr. Adam emphasizes the Incarnation itself as an essential factor toward the restoration of men to the friendship of God—an idea which was much favored by some of the Fathers but which is sometimes obscured through exclusive emphasis on Our Lord's passion and death.

In developing this idea Dr. Adam says:

"Through the incarnation humanity is already united, objectively and finally, with God. In this one new man we are all existentially bound into a new unity with God. From now on the chain of the generations which was torn from God in its very first link is once again united with God in this first-born among the brethren, and united in such a way that it can never again be broken. There will never again be a *natura humana* which is as

such hostile to God or the object of His wrath. In this new man Christ all mankind is raised from a negation into a great affirmation, from the void into fulness, from worthlessness into worth" (p. 299).

The spirit of devotion and personal piety that pervades the work cannot be overlooked. In the Foreword Dr. Adam states: "In the evening of my life it is an especial joy and an undeserved happiness to be able to present to my numerous students by means of the printed word the noble image of God become man and in unison with them to receive His blessing and His grace." In speaking of devotion to the Sacred Heart the author comments: "An abundance of love towards God and man, a fullness of devotion and magnanimity, has sprung from the adoration of Jesus' Sacred Heart. . . . What this adoration of Jesus' Sacred Heart means is our encounter with Jesus' inner life, so that we too may enter and share His innermost feelings, purposes and emotions" (p. 243).

Yet, despite these admirable features, this book contains, at least in its English version, some statements that are not commendable from the doctrinal standpoint. One of these is Dr. Adam's view on the extent of actual knowledge possessed by the human intellect of Christ through the beatific vision (the *scientia beata*). He believes that with this type of knowledge Christ knew all things only *potentially,* not *actually.*

He proposes the view thus:

"Relative omniscience is proper to our Lord's human consciousness only *secundum potentiam,* not *secundum actum.* Because Jesus' human soul belonged to the self of the Logos, all knowledge is objectively and in principle available to it. His possession of it was potential. Every time his messianic mission made it necessary, he could draw with the cup of his human intellect from the infinite spring of divine wisdom. But because in each case this knowledge was due to a free act of Grace on the part of the triune God, Jesus could not and might not, make arbitrary use of it, but only "when his hour had come," at its most profound, when his Father's will required it. Usually it remained potential knowledge, and not actual knowledge" (p. 275-76).

Dr. Adams applies this theory especially to the Last Day, and holds that Christ literally did not know when this is to occur. The opinion that Christ's *scientia beata* was only *in potentia* as regards many actual things was, indeed, held by some theologians formerly, but it is difficult to reconcile it with the decision of the Holy Office, given on June 7, 1918, regarding the knowledge of Christ as man (*DB,* nn. 2183-85). Dr. Adam admits this opposition.

He says:

"If in answering this question we had only the choice between Jesus and the theologians, we should know at once whose side to take. Where Jesus speaks out clearly, it is the theologians' task to interpret, not to misinterpret. And where they obviously misinterpret, we must for Jesus' sake refuse to follow them. Moreover, we know that the decretals of the Holy Office, even when they are confirmed by the Pope *in forma communi*, are by no means infallible. With particular reference to the decretal in question, P. Dieckmann, S.J., pointed out that the Office only forbids lecturing in public upon the opposing opinion, but does not forbid private inquiry into the problem, and that there is certainly the possibility that this decree of the Holy Office will one day have to be corrected" (pp. 271 f).

One naturally asks what justification Dr. Adam has in lecturing and writing *publicly* against the decision of the Holy Office, which he says has been forbidden, even though he holds that private inquiry into the problem is still permissible. Moreover, his blunt assertion that "the theologians"—apparently all Catholic theologians—have misinterpreted Our Lord's words seems somewhat arrogant. And, it is true, a decision of the Holy Office can, *per se*, be changed later; but this can ordinarily take place only when new information, not available to the ecclesiastical authorities at the time of the decision, is brought up. Dr. Adam has not brought up any new information on this problem that would warrant the rejection of the decree in question.

In explaining the sinlessness of Christ and its compatibility with His freedom of will in meriting our redemption, Dr. Adam proposes the view that Christ was not aware that He could not sin.

He says:

"Jesus had no psychological apprehension of this fact—that it was impossible for his will to depart from the divine will. Metaphysically it was certainly impossible for him to sin. But this metaphysical factor in his incapacity to sin lay *beyond* his human consciousness. It is to be strictly distinguished from the psychological factor that he always clung faithfully to the will of the Father. He had no psychological means of knowing of his metaphysical incapability of sin" (p. 223).

This opinion is indeed unusual in a Catholic doctrinal work. If Christ knew that He was God—and Dr. Adam admits this—He must have concluded logically that He could not sin. Theologians for centuries have recognized the difficulty of harmonizing the freedom of Christ's will with His sinlessness and have given different solutions which, while not removing entirely the mysterious element, provide a far more satisfactory solution than that of Dr. Adam.

Most surprising of all is the emphasis on the part of the will in the act of faith and the minimizing of the intellectual element.

Dr. Adam says:

"In formal terms the belief in Christ is an *acus intellectus imperatus a voluntate* in so far as it is the will alone, inspired by the *summum bonum* and animated by Grace, that compels the human understanding despite all the darkness, through all the darkness, to make its affirmation of Christ. From the psychological point of view, then, the belief in Christ is *an experience of good,* wrought by God, and not an experience of *certainty.* In its depths it is irrational, incomprehensible, or rather beyond all conceiving; but nevertheless it is also rational to the extent that the intellect can at least make the good it has experienced credible" (p. 16).

While he final clause of this statement speaks of the intellectual factor of the act of faith, the preceding statements about the influence of the will render the explanation at least ambiguous. Beyond doubt the explanation seems to favor the idea of faith defended by the Modernists, according to whom faith is a blind religious sense springing up from the depths of the subconscious, under the motion of the heart and the inclination of the will morally informed, rather than a true assent of the intellect to truth extrinsically accepted *ex auditu* (*DB,* n. 2145).

It is regrettable to find such notions proposed in a book that in many respects is so excellent. But the decrees of the Church and the common consent of theologians may not be disregarded even by the most scholarly. Hence, *The Christ of Faith* is not a book that can be recommended in general to Catholics.

FRANCIS J. CONNELL, C.SS.R.

THE RED BOOK OF THE PERSECUTED CHURCH. By Albert Galter. Westminster, Md.: The Newman Press, 1957. Pp. xi + 491. $5.75.

The *Red Book of the Persecuted Church* is a factual account of the condition of the Catholic Church in the geographical realm of dialectical materialism. This is a work devoid of all sentimentality . . . it is the case of the Church against her Communist persecutors, and her case is well presented.

The truth about this present day persecution is irrefutable, but it must be made known; this the author does by clear documentation and cold statistics. In his introduction, Galter states simply, "The facts speak for themselves."

The first part of this work deals with Communism as a philosophy, and the particular method it adopts in the invasion of various nations. This is primarily an exposition of the methodology used by Com-

munism, and may be considered as an introduction to the main section of the book, in which the author gives a brief but precise description of the *modus operandi* of Communism. His logical exposition of the "plan of persecution" is second only to the logic of the plan itself. It is his major contention that Communism is the greatest enemy that the church has faced in the two thousand years of its existence, for this enemy employs with exceptional . . . "one might say diabolical skill . . . all the means offered by modern technology and all the fruits of psychological research."

Motivated by Marxism, the methods employed in this persecution are always the same; the variant factor however, is the application or, "tactical elasticity" of these methods.

This thought is so developed by the author that one suddenly realizes and is appalled at the perverse unity and comprehensiveness of such procedure.

The second and major portion of the work deals in detail with the conditions in twelve nations that have been subjected to Communism, and this narrative extends to March of 1957.

This is the actual application of the methods described in the introduction, to the various countries in question. One can trace with unquestionable clarity the permanent and variant factors in each persecution, whether it be in a division of the Soviet Union itself, or in one of the Oriental countries. The baiting of the Orthodox Church against the Uniate Church, the slaughter and deportation of thousands, the assimilation of religion into a governmental department, and a number of other factors all result in one end . . . the persecution of the Catholic Church. The end, however, is not immediate. It is hidden at one time under the guise of friendship, at another in the supposed vigor of patriotic fidelity. The procedure is slow and deadly. It is an attack, not on the physical members of the body, but on the intellectual capacities and spiritual welfare of the soul. And every statement, situation, and fact is reinforced by documentation. Ironic as it may seem, much of this documentation is taken from communist sources.

The continuous profession of faith and the heroic acts of courage of outstanding personalities in the face of overwhelming odds are a constant source of inspiration to the reader. Such men as the Metropolitan Andrew Szeptyckyj in the Ukraine, Bishop Patrick Byrne in Korea, and the five Bishops of Romania remained steadfast in their faith and may be ranked among the martyrs. They died for their faith; but there are countless others . . . priests, nuns, and laymen who have been driven into hiding, or worse, into the

living death of detention camps. It is to this end that the *Red Book* has been written . . . that the persecution of these faithful souls of the Catholic Church may be known by all men as a fact . . . as an undeniable truth.

WILLIAM J. FLYNN, S.P.M.

MARTYRS. By Donald Attwater. New York: Sheed and Ward, 1957. Pp. xviii + 236. $4.00.

Stephen, the proto-martyr was stoned to death around the year 34 A.D. Theodore Romza died in a hospital in 1947. John Tung Chi-Shih "disappeared" in 1951. The brief lives of these three men are but three among the many whose lives were given willingly for the faith that was in them, and who are brilliantly portrayed in this book. Donald Attwater has traced a history of martyrdom beginning with Stephen and ending with Father Tung Chi-Shih, a contemporary. Down through the ages since the foundation of the Church, the words of Tertullian have ever been true—"The blood of martyrs is the seed of Christians." The flower of the Church never bloomed more luxuriously than in those days when men and women were called upon to show the vigor of their faith by the willingness with which they spilled their blood.

There are numerous volumes containing the lives of the saints and martyrs. It is a sad but true fact that many of these accounts may be termed "pious exaggerations." There is no doubt that they are edifying, but nothing can be more edifying than unadulterated truth. It is with this conviction that Mr. Attwater has compiled the histories of the martyrdom of so many of God's beloved. Substituting painstaking research for pious fancy, he has brought together in this book the authentic portraits of the martyrs in fascinating detail and color.

This account of the principal Christian martyrs is the most accurate general treatment yet to appear. It is a case of name your martyr and his life is presented. Polycarp, Justin, Felicitas and Perpetua, the martyrs under the Vandals in Africa and many others fill out the early period of the Church. The individual persecutions under Elizabeth in England and the September martyrs in Paris in the days of the Revolution appear for their all too brief moments of heroic courage and self sacrifice. The North American martyrs, the martyrs under the Japanese and Chinese in the last century, the Mexican persecution, the modern martyrs under the Red rule in